

1990

## The College News 1990-4-5 Vol.11 No. 10

Students of Bryn Mawr College

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# THE COLLEGE NEWS

VOLUME XI NUMBER 10

FOUNDED 1914

BRYN MAWR COLLEGE

APRIL 5, 1990

## Pedro Cruz pleads for support to stop *asesinos*

BY JENNIFER ALMQUIST

As the dust begins to settle on the newsworthiness of the breakdown of communism in Europe, perhaps media focus will turn toward the tangled political situation in Central America, the United States' own backyard. The turnout for two recent events suggests that we as students are ready to focus on Central America. Pedro Cruz, the Secretary General of the National Federation of Salvadorean Workers (FENASTRAS), recently included Bryn Mawr in his tour of twenty U.S. Cities. On March 24, about 50 Bryn Mawr and Haverford students joined 12,000 others and braved inclement weather in order to commemorate the tenth year anniversary of the murder of Salvadorean Archbishop Oscar Romero. Attendance at the march was coordinated by Bryn Mawr junior Becky Greco, a member of the Central America Proj-

ect. This group was founded at Haverford by Dave Plaunt. Greco said that Pedro Cruz' intelligent description of the past and present situations in El Salvador gave a new perspective, making it "more difficult for people who heard him speak to swallow mainstream press."

With the assistance of interpreter Trish Beckman, Cruz provided insight into historical events such as the killing of Archbishop Romero in 1980 and what he termed the "irrational anti-communism" which has caused the United States to have "its hand in every political decision made in El Salvador." The small country has had a difficult political history, and in the last twenty years, conflicts between the groups vying for power have included the Christian Democratic Party (led by Duarte), the Partido Conciliacion Nacional (PCN), attempted coups, and many accusations of mutual fraud when

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## No concept of diversity at Seven Sisters conference

BY SUSAN MORROW

Rummaging around in the Denbigh Back Smoker I find a folder from the February, 1986 Seven Sisters Conference that was held at Bryn Mawr.

The theme of the Conference, "Voices Within Feminism: The Diversity Within Our Communities" was chosen to explore some issues germane to feminism and to promote a better understanding of international feminism, lesbianism, the feminism of women of color and men's place in the feminist movement as well as to encourage understanding of the concerns of women of color, lesbians, and the global community of women, and men.

Elizabeth Spelman of Smith College speaks (March, 1990) on the problem of hearing the voices within feminism. Tootsie Roll Metaphysics — we can take each category — race, gender, religion, class, nationality, ethnicity, sexual preference — and treat it as if it were a separate section of the candy, unrelated and ungernane to the other sections.

It would seem that those who need to be encouraged to develop an "understanding of women of color, lesbians, and the global community of women" are those who are ignorant of those issues, namely western, white, straight, middle-, upper-class women who tend to predominate conferences like the one at Wellesley this spring.

I am here because, as far as I know of, no Black woman has ever been part of the Vassar delegation and I thought it was about time to check this thing out. I'm here to see what you have to offer me. (March 1990)

The 1990 Seven Sisters Conference theme is "Images of Women" (in art, art

history, history, media, poverty, religion, and technology). It begins Friday night with a film called "Ethnic Notions", a documentary on images of African Americans in media of pre-Civil War and antebellum South. The speaker says that even though it would seem the documentary is not directly related to the topic of the conference, she hopes that people will see the relevance of it.

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## Abortion rights eliminated in U.S. territory; activists focus energy on challenge and repeal

BY BETH STROUD

"You may have noticed that nuclear testing and drift-net fishing didn't get us on page one of the New York Times, but the world's most repressive abortion legislation just did," writes Ramona Rose-Crossley, an Episcopal priest on Guam.

The Times article described the legislation as the "most restrictive abortion legislation in the United States." Guam's position as "part of the United States" is itself a problem of repression and imperialism. An island at the southern end of the Marianas Archipelago in the South Pacific, it has been a United States territory since 1898, when it was "won" from Spain in the Spanish-American War. It is not represented in the United States legislature, and Guamanians are not eligible to vote in national elections.

The measure makes almost all abortions illegal, including the termination of pregnancies caused by rape or incest. If a



The Peace Studies mission sent students to East and West Germany over Spring Break. Photo courtesy of Katie Aldrich.

## Peace Studies group visits Germany

BY KATIE ALDRICH

"So, tell me all about Germany!" I've heard that a lot lately, and for the most part I just stare blankly at the speaker while I try to decide where to start. Our group of six students and two professors spent twelve days in East and West Germany, and it is impossible to summarize those days in a few words.

Every year, Bryn Mawr and Haverford Colleges send a group of students and professors to an area of the world where peace issues are a major concern to learn as much as they can about the situation, and report back to the community. This year, East and West Germany was the obvious choice. History is being made there, events that alter the world occurring in a headlong rush toward re-

form. In many ways, the jubilant dance atop the Berlin Wall on November 9 was the wake for the Cold War, and the beginning of a whole new world order. Just what that new order will look like, nobody is quite sure, but everyone has ideas.

This year's student participants were Sara Ogger '90, Sam Walker '90, and Katie Aldrich '92 from Bryn Mawr and Anna Engle '90, Steve Mihm '91, and Anna Blau '93 from Haverford. The two professors sent were Michael Meyers of the Bryn Mawr-Haverford German Department and Carol Hager of the Bryn Mawr Political Science Department. As a group, we left on March 6 and returned on March 18, having spent 3 days in West Berlin, 4 days in East Berlin, and 2 1/2 days in Bonn.

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WOMEN'S HISTORY MONTH IN REVIEW: Inspiring speakers and feminist challenges

see centers spread, pages 8 & 9



# EDITORIAL

## Connecting gender, race, and class — and learning from conflict

In her lecture, "Tootsie Roll Metaphysics: Some Questions For the Study of Race and Gender," Elizabeth Spelman teaches that gender, race and class are inseparable parts of our identities. We cannot assume that we will understand one another simply because we are women; gender is constructed differently in different social contexts.

The struggle to learn this lesson emerges again and again. In working on this issue of *The College News*, for example, we have learned from Irena Klepfisz that Palestinian and Israeli women on the West Bank, although they are working together for peace, are perceived differently by their respective communities. In her article about the Seven Sisters conference, Susan Morrow shows how the conference's failure to consider race and class as integral issues made it impossible to engage in dialogue.

Because of the misogyny, racism and class oppression entrenched in our society and therefore in ourselves, our differences are never as simple as the difference between red and blue, or apples and oranges. They are always constructed as differences of privilege and power.

Our complicated identities, therefore, result in equally complicated power relationships. In a community such as that of Bryn Mawr undergraduates, where none of us fit all of the qualifications for conventionally defined (rich/white/male/christian/heterosexual) power, the roles of oppressed and oppressor overlap in confusing and contradictory ways. A simple formula will not suffice to explain.

If we want to work together, we should expect it to be difficult. We should be prepared to learn about each other, not through the application of simple and general rules, but through conflict and complexity in each new situation, in each relationship.

## Grand May Day T-shirt disregards women of color in its depiction of a white woman

### To the community:

In response to the question asked on the Grand May Day T-shirt poster: "Wouldn't you like to wear this beauty on a t-shirt?", HELL NO!!!! We were so excited about Grand May Day and buying a t-shirt to commemorate the day. We received the order forms in our boxes and anxiously awaited the design. Upon seeing the poster displaying the design, our enthusiasm was greatly deflated. To say the least, we were not impressed.

As African-American Bryn Mawr students, we have never considered purchasing nor wearing a white woman on our t-shirts. The crucial question to be posed is, does this white woman represent the entire Bryn Mawr student body? This design totally disregards Bryn Mawr's women of color. This white woman is in no way representative of the Bryn Mawr student body. The design also contradicts Bryn Mawr's commitment to diversity. How can we expect the administration to support efforts to diversify the student body when some students do not even acknowledge the diversity which is already in existence?

We do not hold the designer fully responsible. Those who represented the community in choosing this design, which does not represent our community, are also to blame. The final decision for the t-shirt design should have been put forth for a campus wide vote. Another option would have been to offer an alternative design representing the diversity of the Bryn Mawr community. Maybe, you did not think about the way in which the community would have perceived the design, but you should have.

We would like to pose a question to the traditions mistresses; WOULD YOU HAVE AN AFRICAN-AMERICAN WOMAN ON THE T-SHIRT TO REPRESENT THE BRYN MAWR COMMUNITY AS A WHOLE? You owe us a response!

Angela Williams '91  
Vanessa Buckner '92  
Amy Ongiri '91  
Michelle Wilkinson '93  
Lisa Fumia '91  
Tiffany Smith '92  
Claire Caesar '93

## Traditions heads respond, ask questions

### To the community:

We would like to apologize for any disappointment, bad faith, or feelings of racial marginalization resulting from our choice of design for the 1990 Grand May Day T-shirt. Please believe us that we certainly did not choose this design with the intention of causing these feelings. We did not realize that this design would provoke such a reaction. And for our lack of foresight we apologize as well. We all need to be vigilant in our behavior, words, and choices.

Looking back, we do not regret our choice, but rather the qualifications for it. It was our mistake to make this decision within the rather simple boundaries of artistic design. The choices we make need to reflect the world we live in, which is both complex and diverse.

The point that you've made in your letter raises some interesting questions about how we, as individuals and as a group, want to be depicted. Should future designs not show people at all, or

only abstract figures, or members of several racial groups, etc.? We need to look closely at the ways we choose to represent ourselves. In response to your letter, no, we do not believe that a white woman represents the diversity of the College. No one person can fully represent us all, regardless of race or ethnicity. We have no qualms whatsoever in choosing a design depicting an African-American woman. But to choose that design to represent the entire community, would be, perhaps, a repetition of that problem which you have brought to our attention.

We share with you the wish to provide a design that everyone will want to wear. With more diverse design submissions and careful consideration of the issues you have raised, we hope that future t-shirt offerings will be truly representative of our community.

Mandy Jones '91  
Margot Hipwell '91  
Traditions Co-Heads

## Should men be Bryn Mawr Hall Advisors?

### To the Community:

I am writing to express my feelings of disappointment and betrayal that men are both eligible for and have been appointed to the position of Hall Advisor at Bryn Mawr College.

My understanding of the philosophy of providing women with an environment in which they may compete among themselves as peers and equals necessarily precludes men from obtaining positions of leadership within that environment. Since it is clearly the case that, as a society, we have not yet nearly approximated equality between men and women, I believe it is vital for there to be "training grounds" for women to find out what it is like to be resource people, organizers, and leaders. In a coeducational context it is natural and instinctive for both men and women to choose men to serve as leaders. Many of us grew up seeing only men in leadership positions; our fathers, for the most part, were the sources of income and power in the household. Once we decide to have men compete for these positions, I think it is only natural that people will accept men in positions of leadership because, to many of us, it makes sense that they be there. My point is not that men are less qualified in any way. My point is that Bryn Mawr College is an all women's college for a reason. Part of that reason, I

believe, is to see how far we can go, how much we can achieve without being told that a man is better for a position than a woman. It may very well be, in some cases, that a man is better for the position but it seems to me that men have an advantage, an advantage that has the historical potency of hundreds of years. My understanding was that all-women's institutions were created to provide some compensation for that advantage. What is more, a hall adviser acts as a critical role model for socialization at Bryn Mawr. What message are we communicating to first year students by appointing a man to mediate a conflict in what is specifically designed to be a women's environment? Are resident Fords our guests, or our leaders?

It has been argued that it is unrealistic for us (women) to seclude ourselves in this manner, and that if we want to succeed, we must learn to do so with men because it is "a man's world." I disagree; in fact, there is actually a very high correlation between successful women and their experience in all-women's institutions. I believe that the mechanism that affords women the ability to be self-assured enough to take those positions that have traditionally been exclusive to men is the experience of having done something similar in another context. Nothing

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## THE COLLEGE NEWS

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Articles for the next issue of *The College News* are due Friday, April 13, at 6:00 pm. Articles should be submitted on a Mac disk to the folder outside of Rock 100, where they will be returned the following Tuesday. There is also a disk for your use at the monitor's stand in the Computer Center.

**STATEMENT OF PURPOSE:** *The College News* seeks to provide a forum for the students, faculty, administration, and staff of Bryn Mawr. *The College News* welcomes ideas and submissions from all members of the community, as well as from outside groups and individuals whose purpose or functions are connected to those of the College. *The College News* is a feminist paper and an advocacy journal committed to diversity, women's issues, providing a space for women's voices and promoting pluralism. While letters from men are accepted, all articles in *The College News* are written by women. Each article represents the views of its author, not necessarily those of the paper.



## Classism in the Dining Halls, Year Two

BY ANASTASIA DODSON  
AND ANITA DALTON

This is a partial reprint of an article written for "The College News" last year. In light of some of the napkin notes we have seen up on the Erdman bulletin board lately, we felt it appropriate to write this and reiterate our opinions. These notes seem to exhibit a lack of basic respect that our community has not been able to grow beyond in the year and a half that we have been here. We hope that this article will encourage people to question their points of view and biases more closely, especially before they put up anonymous napkin notes to the public Bryn Mawr community.

Anastasia: I admit I am a prejudiced, biased person. Sometimes when I see and talk to people I pay too much attention to their physical appearance and culture. These aspects of people can be very important to who they are, but do not necessarily fully represent them. I am continually trying to adjust my perspectives of people to place as little and as much importance on their appearance and culture as appropriate. I incorporate this attempt with a basic acceptance and respect for everyone. However, I do not necessarily respect every action that anyone carries out. My point is this: Everyone has prejudices and biases. What is important in this community is to make sure, every day and in every way, that our biases have as little effect as possible on our actions. It is also just as important to simultaneously strive to learn about and appreciate other people and their experiences, so that our prejudices can influence our thinking and actions as little as possible. In this way, our community can allow all of its members to live and grow to their full potential.

Anita and Anastasia: Almost every day there are classist incidents in the Dining Halls that many of us don't even notice. It is very important for all of us to become aware of this classism and find the courage to speak out against it. Acts of classism, according to the Honor Code, are "devoid of respect", and violate the

Honor Code. A crucial part of keeping the Code viable and alive is speaking up when someone's actions are not consistent with it. The Honor Code will continue to work for us only as long as our actions show our support for it.

If a meal-card checker will not let someone in without payment or a meal card, she is often harassed by the diner who cannot pay. At every meal, servers are harassed because of portion control or entree selection rules that they have no control over. Utility workers in the dishroom are harassed by diners for shortages of knives and spoons that, ironically, are caused by the diners themselves who "borrow" knives and spoons but do not return them. This harassment is, once again, blatant classism.

Some students seem to have the idea that just because another person is wearing a hat and apron, she or he is now some kind of "worker-thing" that does not deserve the respect of being treated with the principles of the Honor Code. We are all equal members of the Bryn Mawr community who should be accorded absolute respect. The BMCDS is also a member of the Bryn Mawr community. While we advocate questioning authority, we also advocate giving a certain, basic amount of respect to every part of our community that does not stand in opposition to our Honor Code and sense of mutual respect.

An important step in ending classism is recognizing it. Many dining service workers are too afraid, apathetic, or busy to say anything if they are harassed. Many diners are also apathetic or afraid to speak out. Because few people are willing to engage in a friendly discussion of classism when it is actually going on, classism continues. We believe that the way to stop classism in the Dining Halls is to speak up and discuss the subject when something seems unfair. There can be no change in people's actions without communication.

Is it too difficult to ask politely for a spoon or a plate, instead of obnoxiously commenting on the lack thereof to an-

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## Letter about male Hall Advisors cont.

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gives one the kind of confidence that one can do something, as well as having done it before and knowing one can do it. Bryn Mawr College offers us the context in which we may find out whether we can do it, that is, be leaders. It is not the same in a coeducational context because, for reasons already stated, some potential women leaders themselves are under the impression that men are naturally the more appropriate candidates. I know this to be true because, coming from a primarily male high school, I felt the same way when I came to Bryn Mawr.

The best analogy I can think of is that we have single-sex athletic competition for similar reasons. Undoubtedly, any male athlete has certain biological advantages over most women athletes. We do not have many coeducational sports teams because women would be at such a great disadvantage in trying to win a spot on a team away from a man. We play on teams that are all women because we want a chance to learn, be competitive, and win in an atmosphere of equality. I am not sure if men's advantages of physiology will ever be attained by women. I do know that "the muscles of self-assuredness" that our society tends to give men can be attained by women, given the proper encouragement and environment. That environment is much like a sports team where in order to gauge our abilities we must learn to do so in a context exclusive of men.

Please don't misunderstand me. The man who was chosen this year is most

probably a very good candidate for the position. However, it is hard for me to believe that there were no other women candidates who could have done as well. Having spoken to some of the women who were turned down, it is my belief that the very subtle message has once more been communicated to every woman candidate that was not accepted, "sorry, (yet again), a man was better than you." The fact that this is happening at a women's college, to me, seems absurd.

Respectfully submitted,

*Louise Zimmerman '91*



## Traditions

### Grand May Day: A last yahoo

BY MARGOT HIPWELL  
AND MANDY JONES  
TRADITIONS MISTRESSES

Welcome to April! The clock is ticking (tick tick tick) and GRAND MAY DAY is right around the corner. MAY 6TH. Don't you forget it. We're nearing the end of our year of pain (there's a little black spot on the sun today...) and boy, are we happy. But we do want to go out with a bang. Figuratively, people, figuratively. Put away those hand grenades. This is the last yahoo. So, rounding up a little business, here:

If you want to do something on May Day (besides lie on the green and share non-alcoholic beverages with your friends), call us and tell us SOON. Now. Pronto. Immediante. Ceechas. If you're already doing something and want to call us and cancel, FORGET IT. You're stuck.

If you're bored and can't think of anything to do, stop by the Tradishunz Board

in Taylor Hall and gaze at the This Month at Bryn Mawr section. It should be quite informative. A few of the headlines to be found:

"McPherson Myth Exposed", "Faculty Meeting Scandal Prompts Prof to Confess", and "Haverford Ends Cooperation as Bryn Mawr Goes Coed." All the news that's fit to be rejected by real newspapers.

OK, look. It's getting real close to May Day Panic Time. That means that we have to stop writing this "article" and go do other thrilling things. Like hire overpriced, aging entertainers. So, dis is de end. Elmo, of Costumes by Pierre, is waiting...

P.S. Like we said. Don't be expecting no ugly beasts of burden. Would you pay \$700 to watch some idiotic elephant walk five steps down Taylor Walk and then go home? We think not. And no, we're not being defensive. (Pity, pity. Wallow, wallow.)

## Sophomores considering Women's Studies: Take heed

BY LAURA VAN STRAATEN

This article was originally a speech for a Panel on the Humanities, given on Parent's Day (November 4, 1989). I have chosen to reprint it as an article in order to provide a new perspective on Women's Studies for the sophomores who must declare their major work plans within the coming weeks.)

I want to tell you an anecdote which serves as an example of a common response to my major.

My father has the habit of putting articles in my room to give me little hints about life and the direction he wants my life to take. Shortly after I declared an independent major entitled Modern Literature and Women's Studies in French and English, a lengthy article was slipped quietly under my door. The article was what Los Angeles Times calls a "human interest" piece. It was a vivid characterization of the daily life of woman "down and out" in Los Angeles. The article got more and more depressing as I went along, and as I neared the end, wondering what message my father was trying to send me, I saw a tiny pencil mark in the

margin of a paragraph which started something like "This destitute and despondent woman, a Bryn Mawr graduate,...."

This was my father's way of questioning my choice of academic program: my little daughter, with an impractical major like that, you too will end up destitute and despondent...

Although the analogy may sound harsh, these are the kind of responses I get to my major, even by people who love me and try to understand what it is I do.

People ask, What is Women's Studies? What do you study? (When asked by some men, this is often followed by what can only be deemed a "guffaw" and a wink meant to connote that studying women sounds like a pretty fine idea to them.) What do you do with a major in Women's Studies? Where will it get you in the Real World? What, people ask, could be more impractical than majoring in Women's Studies?

Now, first let me explain why I do what I do: I am pursuing an independent major because I wanted to focus on women's places in modern literature and society, but I did not want to limit myself to just Anglo-American or just French work. I also wanted to be sure to foster a comprehensive understanding of the more general societal, cultural, and literary projects. So far, besides literature and poetry, my coursework and research has drawn in psychology, literary theory, philosophy, film, opera, art history, and the sociology of world development. As it stands, I have taken a little less than half my classes at Haverford, a couple of classes at Swarthmore, and several classes in French while on Columbia University's Women's Studies Program in Paris.

As to the practicality and application of my major to the real world—I must admit that these are questions that are being debated in the field of Women's Studies itself. I attended an International Women's Studies Conference in Brussels last February, and would guess that half the debates at the conference were devoted to validation of the field itself, and

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**Rally at the  
Blackwell Clinic  
to defend abortion rights  
April 13 (Good Friday) 7:30 AM  
The Elizabeth Blackwell Clinic has  
been blockaded every Good Friday  
for several years. Help keep the  
center open again this year.  
For more information, call 923-1124**



# Students demand recognition of class struggles

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other diner? If a cart of glasses is being moved, it seems only common courtesy to wait until the cart is out of the way before grabbing for a glass.

Anita: In order to communicate, people must first recognize their actions as classist. Being of a lower class than most of the people on this campus, I can give you examples of what I see as classist. I hope these things are not meant as blatant classism, but this is how I view them. By telling you as a community that this is how I see these actions, I am hoping to gain more respect and consideration for my feelings and the feelings of others like me. Why must I be protected under the Honor Code to gain a respect that is rightfully mine?

I am hoping and praying that after you read this article, you will see me for me and not see me as a BMCDs worker or even as a Mawrtyr. There is nothing wrong with who I am because I do not

share your wealth. What should concern you is the fact that I am striving to become what I want to become. What should concern you is my pride and my effort. If it were not for BMCDs, I could not be here. Therefore, I gladly put on my hat and my apron. Yet, when I do, I get shunned by people whom I believed to be my friends. I get confronted by people whom I do not know over rules that I cannot change. I ask you, "Is this fair?" I know that it has been said many times that life is not fair, but I say to you, "Why can't life be fair?" If we all work together towards change, can we not better Bryn Mawr?

When I first arrived here a year and a half ago, I had great dreams about how life here would be, but those dreams are dying. There are days when I wish that I had gone to one of those state schools that so many of you jokingly discuss. There, my financial problems would not be so great, I would not be so exhausted

from staying up all night studying and I would not have to worry about people harassing me on the job. Yes, I could have taken that route but I did not have to do so (I did not want to do so). I fought to get here and I am fighting to stay. The next time you are talking about these state schools and the intelligence of the people

who go there, remember that not everyone has a choice; that not everyone there is not intelligent. Maybe they are poor. The same rings true for your classmates who work in dining service. They do not work there because they want to work there. They work there because they have no choice!

## Pride, perseverance, and a plethora of great parties

BY ANNE HRUSKA

Pride Week at Bryn Mawr and Haverford this year was a success, despite one instance of homophobic vandalism. Pride Week lasted from March 23 to March 30, and included several parties, movies, and speakers, as well as the posting of cartoons, quotes, and poems, written by and for sexual minorities. It was kicked off with a party on Friday the 23rd in Lunt. The party, called "Eurotrash II," had all the basics of a great party: black lighting, very loud music, and free pink triangle buttons for all. During the week, there was a workshop on feminism and AIDS, and several speakers. Michael Bronski spoke on "the development of a gay identity," and Victoria Brownworth talked about "the importance of a gay and lesbian subculture." Also, two movies were shown: "Taxi Zum Klo" and "My Beautiful Laundrette."

The Pride Week postings were hung on any and all available surfaces

on both campuses. They dealt with a wide range of topics, including crushes, politics, love, sex, oppression, and other aspects of daily life. Pam Mery and Rob Flynn organized the postings at Haverford, while Robin Bernstein, Gwen Bonebrake and Anne Hruska organized the postings at Bryn Mawr.

There was some homophobic reaction to the postings. Freshwoman Lisa Atkins discovered a poem on which someone had written, "FREAK." She took the poem down, but replaced it with about six others, along with a lot of "Silence = Death" stickers, and a note, which said, in part:

"It is an essential part of our honor code that we do not act to defile the property or the pride of others. Please remember this, regardless of what you feel. Silence = Death, but anonymous expressions of hatred are just not on."

Pride Week ended on Friday the 30th with a women's party in Erdman. It too had all the basics of a great party: lots of women dancing around.



## Cruz: "We want the right to live in peace"

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elections occurred in 1972 and 1977.

In 1979 six opposition/labor leaders were killed, and the next year Archbishop Romero was murdered while giving mass in church on March 24. Armed struggle began in 1980 between the military and the Farabundo Marti de Liberacion Nacional (FMLN), a coalition organization that the United States and those in power are quick to label as communist backed. The government thus attempts to discredit FENASTRAS by calling it a front group for the FMLN. Presently, the ARENA party is in power. The United States has essentially supported any group that was anti-communist. Although the U.S. government at one time published proof that this government was responsible for killing Archbishop Romero, Bush's administration now supports the ARENA party with massive military aid.

Greco feels that Cruz was perceptive in his characterization of the long standing economic problems in El Salvador as "rich versus poor rather than communism versus conservatism." Although the United States showed initiative in 1979 to get reform programs off the ground, Cruz said that in reality the United States "will never allow real reform" because of great corporate interests in maintaining the status quo in terms of distribution of wealth. The reform programs were "planned to fail ... the important second phase was never carried out." Today, El Salvador is in real economic crisis, having a possibly underestimated official unemployment rate of 40% and an "unpayable agrarian debt." Meanwhile, malnutrition and gastrointestinal disease is a major cause of death, and opposition leaders targeted by the government for "selective elimination" are appearing in newspapers with large red X's over their faces.

Cruz's own experience demonstrates what he termed the government's idea that "communism justifies repression."

He was captured on September 28 of last year. By beating him and asphyxiating him with a rubber hood known as a capucha, his captors attempted to coerce him into admitting alliance with communists. Cruz also cited 60,000 death squad murders, and insisted that the United States fails to see that legitimacy of the government is determined by the way it represents its people, not by elections which may or may not be legitimate. The democracy needed in El Salvador is thus not one exported from the United States. The U.S. has actually exported more military support than democracy. A large part of the ejercito (army) believed to have killed Archbishop Romero was trained on U.S. soil.

The popular movement, which includes churches, labor organizations, cooperatives, human rights groups, and student groups, continues to desire change in El Salvador. Cruz said: "We want the right to live in peace but not the peace that the cemetery gives." The only way to initiate change, Cruz argued, is to cease the U.S. supply of military aid to El Salvador and bring church, private enterprise, workers and the government together for "rational dialogue mediated by the U.N." The answer is not the assumption of power by FMLN; that would only cause the U.S. to finance another contra force to continue the violence. As long as the fighting continues, there is no possibility for reform. Cruz sees the recent situation in Nicaragua as providing a model for politically resolved crisis.

The focus then, must turn toward Washington in order to bring about the process of change. One of Cruz's main purposes in touring the United States is to drum up support for two bills in Congress which would cease military aid to El Salvador and establish conditions for further economic aid of any sort. A Senate bill sponsored by John Kerry (S2083) and another in the House (HR3733) could be catalysts for negotiation and positive results in El Salvador.

The march in Washington D.C. on the 24th of March clearly illustrates that students from Bryn Mawr and Haverford are ready to protest U.S. involvement in Central America and human rights atrocities like the murder of Archbishop Romero. Romero, Greco said, "began to realize the land issue was taking lives and he just would not shut up." For this he was "selectively eliminated."

Cruz believes that one step in stopping these asesinos (murders) is by support for these bills and some mutual under-

standing. The media does not portray the situation of the workers in El Salvador, although Cruz sees some parallels between union problems here and the use of cheap labor in his country. As Cruz said, "if we have an exchange, we can get rid of some problems in El Salvador." Most of all, the Romero march and the discussion by Pedro Cruz emphasize the need for us to examine the media's portrayal of Central America, the United States' involvement there, and the possibilities for change.

## Women's Studies Article cont.

continued from page 3

to exploring ways in which to validate Women's Studies to grumbling skeptics.

I like to think that it is because people are not finding the answers to their questions within traditional academic constructs, that they choose to look elsewhere. I see a link between the growth of feminist scholarship and the gradual breaking down of formerly rigid academic barriers. We can no longer resist the idea that feminist thought can deconstruct the ivory tower, making us question its structure, and showing us how to rebuild it. Feminist scholarship not only takes traditionally male dominated fields and opens them to women; it has also opened disciplines up to one another. It has produced a sharing, a give-and-take, a here-and-there that was previously lacking among academic disciplines. Who would have thought of linking contemporary French feminist psychoanalytic criticism to nineteenth century Italian opera libretti?

The French critic Xavier Gauthier writes that women writers "make audible that which agitates within us, [that which] suffers silently in the holes of discourse, in the unsaid." Women detonate the gaps, the empty spaces, the lacunae of experience. This detonation is

being done literarily, but it is also being done in a more general academic way, and I say that it is being done by interdisciplinary curriculum programs such as the one I and many other students, at Bryn Mawr and elsewhere, have chosen to pursue.

Women's Studies lets me explode the gaps between the personal, the political, and the academic. My values, my politics, and my academic loves are all stimulated by my interdisciplinary and extra-curricular experiences at Bryn Mawr. Women's Studies is even less of a refuge from daily life than other curricular programs may be. It is downright quotidian in that I seek to reveal the always differing daily dynamics between men and women, and the discourses which sustain those dynamics.

A Jewish woman from Brown who I knew did a double major in Women's Studies and Jewish Studies; she said "I guess I'm majoring in me."

Well, I too am majoring in me, but I would go even further to say that I am majoring also in you and she and he and him and her and how all of us relate though fiction, theory, psychology, and life to one another.

And what, I ask you, could be more practical than that?



# Brownsworth says: Come out, come out!

BY RACHEL WINSTON

"I think it's fair to have several thousand years of assuming everyone is gay," explained writer Victoria Brownworth after she told her audience that she would assume they were gay or lesbian until proven otherwise. "Gays and lesbians are the largest minority in the U.S.," she continued, but because of their unique ability to assimilate into the larger population, they remain largely hidden.

Choosing to be visible as a homosexual and the problems associated with invisibility were the focus of Brownworth's Pride Week lecture, "The importance of a gay and lesbian subculture and community." Nominated for nine Pulitzer Prizes, Brownworth's writing has appeared in "The Nation", "The Village Voice", and "The Philadelphia Inquirer".

Brownworth began her lecture by exploring "the peculiar relationship between homosexuality and the dominant heterosexual culture." She used the problems faced by gay and lesbian artists as a metaphor for many of the obstacles confronting homosexuals everywhere. Though the number of gay and lesbian artists is disproportionately high when compared to the rest of the population, Brownworth noted how few homosexuals deal openly with their orientation in their art, choosing instead to sublimate homoeroticism in favor of more palatable, mainstream expression.

"Gay art is necessary for [the mainstream art world] as long as it's hidden," she asserted. According to Brownworth, this mainstream acceptance of gay art is highly contextual. As long as gay art is removed from a homoerotic setting, the straight community will embrace an artist. She gave the names of Michelangelo and Leonardo da Vinci as two

gay artists whose works have gained widespread acceptance despite their use of homoerotic material. Brownworth suggested that, aside from their obvious talent, Michelangelo and da Vinci worked in religious settings and are not widely known as homosexuals. In this way, their work is often viewed outside the context of their homosexual preferences.

In contrast, Brownworth gave the example of the controversy surrounding an exhibit of photographs by the openly gay artist Robert Mapplethorpe, a recent victim of AIDS. A small number of photos depicting male genitalia and sex acts generated protest and garnered a great deal of media attention. The flap over the Mapplethorpe photos eventually led to the introduction of legislation preventing federal funding for explicitly homoerotic art.

Brownworth described the ironic nature of the protests and media attention, noting that some of Mapplethorpe's most strikingly homoerotic material involves photographs of orchids and other flowers. She explained the rejection of Mapplethorpe's work by portions of the mainstream culture as due to his work's explicitly homoerotic context. This type of reception has convinced many artists to remain 'in the closet' and not to deal with their sexuality through their art.

"Homophobia has coopted gay culture," she asserted. "Unlike other minorities, assimilation for gays and lesbians means pretending not to be gay."

While most often people of color wishing to assimilate cannot fully hide the color of their skin, homosexuals can hide their preference for the same sex almost completely. The result is an enormous population of homosexuals still 'in the closet' who are thus denied their civil rights and equal representation.

Brownworth believes that high profile

gays and lesbians have a responsibility to be open about their sexuality. Otherwise, she says, "we're denied information on our own cultural icons." She mentioned closeted actors and actresses such as Rock Hudson, Marlene Dietrich and Greta Garbo as three performers whose homosexual lifestyle was revealed only after their deaths. Noting the irony surrounding the fact that these three stars were major heterosexual sex symbols, Brownworth wondered what this fact "says about the state of the union."

Brownworth emphasized the enormous number of high visibility gays and lesbians who choose to remain 'in the closet.' She believes that only until they publicly acknowledge their sexual preference will widespread acceptance by the mainstream culture occur. She does not, however, overlook lower profile gays and lesbians. Brownworth believes that they too must make the decision to be open about their sexual preference.

"It's not okay to pass [for a straight person]," she said.

Her conviction that closeted homosexuals must "stop riding on the coattails" of their more visible counterparts extends to one of the more radical ideas being hotly debated in the gay and lesbian community, a process called 'outing.' Simply the act of bringing homosexuals 'out of the closet' with or without their consent, 'outing' has caused an uproar in New York City.

'Outing' has become a weekly feature of a Manhattan-area gay paper called "Outweek". The paper reserves this practice for high visibility gays and lesbians, as do most other gay newspapers. Nonetheless, "Outweek's" column, known as "Peekaboo," has generated heated debate among gays and lesbians nationwide. Late billionaire Malcolm

Forbes is the most famous recipient of 'outing' to date. "Outweek" editors explained the decision to bring Forbes out of the closet by highlighting the "need for role models" for gay and lesbian youth.

Brownworth acknowledged being a little uneasy about the wholesale practice of 'outing,' though she had few hesitations about pulling "hypocritical" gays and lesbians 'out of the closet' who are in positions of power. She warned that there are a frightening number of closeted gays and lesbians in powerful positions who are actively working against equal rights for homosexuals, sometimes extending to the practice of "fag-bashing" in the media. She described an extremely powerful Republican party functionary as being one of the worst offenders.

Brownworth believes bisexuals are also marginalized by the practice of staying 'in the closet.' She acknowledged bisexuals' uneasy position in both the straight and gay world — a position in which they are either maligned for 'being gay' by the straight world or are accused of 'reaping the benefits of heterosexual privilege' by the gay world. For political reasons, she encouraged bisexuals to identify themselves as gays or lesbians, though she acknowledged that "in a perfect world everyone would acknowledge their bisexuality."

Brownworth is a Philadelphia native. She has been an activist since the age of fifteen when she was permanently expelled from Girls' High School after the parents of another student found out she was a lesbian. Brownworth emphasized the importance of gays and lesbians coming 'out of the closet,' explaining that otherwise the small number of people who are honest enough to be open about their homosexuality "become the target for people who hate queers."

## Peace Studies begins to examine problems facing Germany

continued from page 1

In order to try to get a glimpse of that future, we studied the past and the present. We spoke to many of the twenty-four groups involved in the parliamentary race in East Germany and with members of the conservative government in Bonn, the capital of West Germany. We also talked with groups of professors in both the East and West, students close to our own age, a Jewish congregation, and various people on the streets. We discussed a wide range of topics, including the social and structural problems of unification, the environment, women's issues, and possible threats to peace in the future.

We started the trip in Berlin. Our first night, we took a walk along the Wall. We first approached a government building directly beside the Wall. Behind the building were some of the crosses erected in memory of those who died trying to escape East Germany by crossing the Wall. The newest cross was from February, 1989. The man was only twenty years old. If he had just held on a few more months, he would have been able to cross into the West legally, safely.

We then headed towards Checkpoint Charlie. But there was one small problem. We couldn't see the Wall. We knew it was supposed to be right where we were, but there was nothing there. Suddenly, we realized we were walking through "no man's land," the area between the two walls, and that the small mound of dirt on our right was all that was left of the Berlin Wall. Closer to Checkpoint Charlie, the Wall is still standing, but it is full of holes, and is slowly being picked away at by souvenir hunters. The new East German government has promised to remove it completely, though no definite date has been set.

This walk along the Wall reminded us

both of the history of the country, and the enormous changes that have occurred. It also put it into human terms, reminding us that reality is very different than textbooks and newspaper stories. With this in mind, we started our interviews. Everywhere we went, we asked many of the same questions, but we received a wide variety of answers.

Perhaps the most obvious topics were the structural problems a unified Germany will face. Everyone agreed that the environment in the East is in bad shape, but no one agreed on how to fix it. Some suggested energy conservation, others a complete renovation of all industries in the East.

We came to see that no matter how this problem is solved, its resolution is tied to the economic problems in the East. The Eastern industry cannot compete with the more modern West in an open market situation, nor can it meet the Western pollution control standards. Yet shutting down all industry entirely would deprive millions of people of their jobs. The solutions to this paradox are not obvious or easy, and are only the first of the many problems a united Germany must face.

Beyond the problems of economy and environment are the purely human questions. East Germans are unsure of what their future holds. Suddenly, forty years of their experience have been invalidated. Their way of life has disappeared, and they are faced with the unknown. East Germany has developed its own culture and to suddenly be confronted by the Western way of life, and to be expected to adapt and fit into it, is very difficult. Of course, West Germans will also be faced with problems from unification. They have worked incredibly hard since the end of World War Two to build up their successful economy and high standard

of living. Now they are faced with the possibility of a lower standard of living caused by higher taxes to help the Eastern economic and environmental recovery. Also, some Westerners feel that East Germans don't understand how hard they have worked for what they have, and that these Easterners expect to be handed everything on a silver platter. Not everyone feels this way, but it is indicative of many of the fears of West Germans.

This has been a quick review of a few

of the problems currently facing Germany. There is no simple way to summarize what we learned or what is happening in Germany. Everything is changing, even now. History is being made in Germany, and it was an incredible experience to be there, to see for ourselves, to speak with some of the people who are making it. We would like to thank the Colleges, and especially Varney Truscott in the office of the President for making this experience possible. It was, by far, our best spring break ever!





# Tidmarsh faces a challenging position

BY PATRICIA SAVOIE

For the majority of the student body, the appointment of Karen Tidmarsh as Dean of the Undergraduate College did not come as a surprise, and was in fact welcomed wholeheartedly. As one woman remarked After the student interview with Tidmarsh, one student remarked, "She is a source of faith for students who often feel alienated by the Dean's Office, and though she is a comfortable figure within the Bryn Mawr community, she is still asking questions about the institution."

Of the four final candidates who were interviewed extensively by administrative, faculty and student representatives,

Janina Montero and Karen Tidmarsh became the focus of attention. In the course of the search committee's discussion after all interviews were completed, it became apparent that reactions to Montero were extremely mixed, while evaluations of Tidmarsh were generally favorable. The need for a dean who can act as an advocate for most students and faculty members is felt to be of primary importance, and faith in Tidmarsh to be that advocate was expressed across the board.

The decision has been made, and the

campus is, for the most part, extremely pleased. Tidmarsh has had over ten years of experience at Bryn Mawr, but seems to have maintained the distance necessary to see the problems that the school is facing, and what needs to be changed. Explaining what she finds most displeasing about Bryn Mawr, Tidmarsh said, "I hear an awful lot from students and faculty about how the academic experience here is nearly perfect." She believes that this is a copout, that there are areas in

which academics are lacking here that people refuse to see. She thinks that we "need more critical participation, [to] generate ideas and defend them; that doesn't happen enough here."

While Tidmarsh does seem to recognize

many of Bryn Mawr's problems, most notably the need for an expansion of diversity in all aspects of the institution, the work is yet to be done, and as she acknowledges, it will be a long and arduous process. Having spent so much time questioning dean candidates, a number of students have given a great deal of thought to what it is that Bryn Mawr needs in a dean, and we have heard the thoughts and opinions of three other qualified women from non-Bryn Mawr backgrounds, all of which will help to

"We have passed up Montero; we cannot give up those beliefs she embodies so forcefully."



Second floor Taylor's second in command, Dean Karen Tidmarsh

catalyze and guide our demands for change.

One of the most appealing things about Montero for many students was her commitment to the needs of minority students throughout their educations, a commitment that is felt by some to be lacking in the Dean's Office here. We have passed up Montero; we cannot give up those beliefs that she embodies so forcefully.

Students have a responsibility to Tidmarsh as well. We should express our needs and opinions openly and honestly to her, and give her a chance to hear us before we judge her. If clear in our communication, we will be very demanding of Tidmarsh. She needs to listen when we speak about issues that are important to us, issues such as diversification of the curriculum and student body, support of student groups facing

prejudice and harassment, and dissatisfaction with social life. Not only does she need to listen, she needs to provide a role model to follow as we search for our own voices, and to help us speak out. Perhaps most importantly, she must act, and she must act with student concerns in mind.

The job will be extremely difficult, but Tidmarsh is trusted as strong and capable. She has had a record of often speaking out for students in the past, but the demands will grow more insistent. We look to Tidmarsh as a guide and a source of motivation for this institution. Before her appointment as Dean of the Undergraduate College, Tidmarsh said, "If you care about the institution like I do, [you] want the best person for the job." There are strong reasons for believing that Karen Tidmarsh is the best person. We hope that these reasons prove true.

Submit work  
to the  
Moon's Last  
Quarterly

Deadline  
extended to  
April 6th

Submit to  
Liz Penland  
box C-1141  
Rhoads 114  
x7680

or  
Gia Hansbury  
box C-1031  
Erdman 306  
x5456

## Trustees hold year's last meeting

BY JIN-HEE KIM

The third Trustees meeting of the school year is always special since it is usually the last meeting for the senior representative to the Trustees and also for the former SGA president. This year, the trustees of Bryn Mawr College came for their meeting on the weekend of March 2 and 3. The first meeting that Jaye Fox, former SGA president, Jennifer Sawyer, senior representative to the Board, and I, junior rep, attended was the Student Life Committee meeting on Friday, March 2nd. The items on the agenda included a report by the Athletics department given by Jen Shillingford, Cindy Bell, Lisa Boyle and seniors Julie Zuraw and Tina Hughes.

Julie started by first mentioning the success of the basketball team, and then talked about some of the difficulties in balancing academics and sports. Cindy Bell talked a little bit about the Wellness program, now in its tenth year, and Tina mentioned the success of the Wellness seminars where the attendance rate was considerable, ranging between 60 to 100 people per lecture. Then there was a report from Jaye Fox as the outgoing SGA president, who summarized the events that happened during the past year. After this, there was a discussion about the various incidents on campus involving swastikas and other forms of harassment.

Saturday is always quite interesting

since it's the time when all the members of the Board gather in Ely Room in Wyndham and discuss the various happenings in the subcommittees. Some of the more pertinent pieces of information

Tuition will increase for the 1990-91 academic year, from \$13,200 to \$14,250... Room and Board will also experience a raise, from \$5,100 to \$5,500... Thus, the total difference in cost will come to 7.93%... Financial Aid will also see an increase of 9.5 %, so do not panic yet...

include the following:

The application pool this year to Bryn Mawr was the second highest ever, going against the national trend where colleges are seeing a definite decrease in application rate. Another positive note, especially for the minority community at Bryn Mawr, is that there was a large number of foreign applicants from countries as varied as the People's Republic of China, Sri Lanka, Russia, and some of the eastern bloc countries.

In terms of renovations on campus, here are some more bits and pieces of information. The Art and Archeology library in Thomas is currently in the process of being enlarged. As we all

know, Pem East is fully renovated and looks beautiful, and the Erdman roof has been repaired, hopefully for the last time! The fate of Bettws Y Coed is still unknown. Most of the discussion focused around making the building into either an office or classroom space. The construction for the new science building complex is also under way. Rockefeller Hall is probably going to be renovated in the summer of 1991, after most of us graduate. Parking problems are being looked into and the college has already employed an architectural firm to look at the campus and suggest various ways to alleviate this great inconvenience.

And on a slightly more depressing note, the inevitable has happened once again with new college fee increases at Bryn Mawr.

Tuition will increase for the 1990-91 academic year, from \$13,200 to \$14,250, giving a 7.95% difference. Room and Board will also experience a raise, from \$5,100 to \$5,500 with a 7.8% difference. The Activities fees will go from \$300 to \$325, increasing by 8.3%. This will now include the \$35 telephone fee.

Thus, the total difference in cost will come to 7.93%. Mercifully, Financial Aid will also see an increase of 9.8%, so do not panic yet! This is basically the overview of the whole weekend of the Trustees, and I would like to end by saying thank you to Jen Sawyer for the efficient role she played as the senior representative to the Board.



# Both sides of Choice struggle, plan new strategies

BY THEA GRAY

Pro-Choice and "Pro-Life" groups have been scurrying to secure their position in states across the nation since the Supreme Court's July 1989 decision to relegate the power to legislate abortion to individual states.

In anticipation of potential restrictions that states could enact on a woman's right to choose, a bill has been introduced with 101 House sponsors and 22 Senate sponsors. This bill would prevent states from restricting a woman's right to choose abortion at a basic and essential level, in cases of medical necessity. It would prohibit states from restricting abortion "before fetal viability or at any time, if such termination is necessary to protect the life or health of the woman."

On the state level, pressure from both pro-Choice and anti-Choice factions is evident. Choice opponents targeted Idaho as a possible state in which a case could be brought with the ultimate goal of overturning Roe v. Wade. The Idaho Legislature approved a law to limit the conditions under which a woman may have an abortion to cases of rape, incest, severe fetal deformity and threats to the physical health of the woman. It also stipulated that in cases of rape, the victim must have reported the assault within seven days, and that a victim of incest must be 18 or younger to get an abortion. The bill, which was approved by the House several weeks ago, was passed by the Senate 25 to 17.

Governor Andrus, a democrat, has said in the past that he does not support abortion except in these cases, but vetoed the bill because he said it was unconstitutional. If he had signed the bill, it would have meant that doctors who performed abortions would have faced civil fines up to \$10,000 and civil lawsuits by anyone with standing in the case, such as the progenitor or the parents of a minor. Earlier this year, a similar measure was proposed and rejected in Utah.

In Illinois, there has been no clear victor in the battle over women's rights to abortion. In Rockford, Dr. Richard

Ragsdale filed a lawsuit objecting to regulations requiring abortion clinics to be staffed and equipped like small hospitals, saying that it was an effort to restrict access to abortions. The settlement approved by a federal judge was one which allowed for regulation of abortion clinics, but not for the restriction of abortions for women less than 18 weeks pregnant.

Local pro-Choice organizers in Ann Arbor, Michigan have added a proposal to their April 2nd ballot stipulating that if abortion were to become illegal in Michigan, the greatest fine that could be imposed on physicians in Ann Arbor would

be \$5. Local authorities would also not have jurisdiction to shut down clinics.

Other states have also been working with the legislation to protect women's right to choose in the case of abortion becoming illegal in the U.S. Strongly Republican New Hampshire recently repealed 3 laws of 1848 making abortion a criminal offense. These laws had lain dormant since Roe v. Wade, but if abortion were to become illegal, they would have been reinstated. The laws were repealed on the "Principle of Reproductive Choice."

While many battles have been won,

many have been lost, and many "pro-lifers" seem optimistic in the face of Justice Sandra Day O'Connor's wavering standpoint. While she has not said outright that Roe v. Wade should be overturned, she has voted to uphold restrictions on abortion in every case she has heard. "Pro-lifers" have pinpointed O'Connor's hesitancy to create restrictions as an objection to making women criminally liable if they have an abortion. They have expressed the opinion that if presented with the right case, O'Connor would vote to overturn Roe v. Wade.

## Coalition update: Tactics for local activism

BY LAURA VAN STRAATEN

The Department of Public Welfare confirms that they have been instructed by the Governor's office that the "Comprehensive Family Planning Services" to

be provided under the "Services to Women: Alternatives to Abortion" section of the proposed budget DOES NOT INCLUDE BIRTH CONTROL! Please call and/or write to Governor Casey immediately. Tell him that contracep-

tive options are a primary way to reduce the number of unwanted pregnancies and the number of abortions. Tell him you support birth control as part of the "Comprehensive Family Planning Services."

Address: Governor Robert Casey, 225 Main Capitol Building, Harrisburg, PA, 17120. TOLL-FREE Comment Line: 1-800-932-0784.

All pro-choice students who have been trained for clinic defense are needed for an all-out mobilization at the Elizabeth Blackwell Center on Good Friday. Operation "Oppress You" has tried again and again to hinder normal clinic procedures. Last year, pro-choice defenders kept the clinic open. Let's do it again! Transportation has already been arranged, and vans will be leaving the campus center around 6:45 am Friday April 13. For more information, please call Cheryl Newman (525-8492), Elaine Roth (526-7592), or Laura van Straaten (526-7543).

The Coalition is sponsoring a lecture on Monday, April 2 by Mary Dent Crisp, a pro-choice advocate and activist who has worked with many civil rights and pro-choice organizations.

Monday, April 9 through Thursday, April 12, at the Campus Center, the Coalition will be helping pro-choice students register to vote. There may also be registration facilities at Haverford's Dining Center. Pro-choice students are strongly encouraged to register and vote in Pennsylvania. Remember that if you have switched campuses, you will have to re-register.

Both Bryn Mawr's and Haverford's districts are very strongly Republican, so in order to get anti-choice Republicans Jim Clark and Stephen Freind out, and pro-choice Republicans Ellen Harley and Ellen Fisher in, pro-choice students are encouraged to consider registering Republican for the primaries in May. It is possible to re-register as Democrat for voting in the November elections. Anyone interested in working for voter registration in general or for Ellen Harley, Ellen Fisher, pro-choice Democrat Howard Harrison (in Bryn Mawr's district), or pro-choice Democrat Alan Polsky (in Haverford's district), please contact Laura van Straaten (526-7543), Lisa King (526-7591), or Martha Conway (526-7543).

If you wish to vote in your home state, ask your family to get voter information about absentee ballots. A local telephone directory should list the County Board of Elections, which will send you a ballot for the May primary. The directory may also list voters' rights organizations which can help you with the process. State offices of NOW and NARAL are often good sources of information about which candidates are pro-choice at all levels of the state and local legislature.

Looking for something to do this summer? Many local, state, and national pro-choice organizations need interns and volunteers. Also, pro-choice politicians need interns, canvassers, and organizers to register voters. The Offices of Career Development have some information, or you may want to contact these groups directly.



## Strict restrictions passed in Guam

continued from page 1

repeal of the law before May 8th, by means of judicial challenge, and victory in the referendum. Janet Benshoof, director of the American Civil Liberties Union's Reproductive Rights Project, who flew to Guam before the bill was signed, has already challenged the law by publicly advising that women with unwanted pregnancies should seek abortions. She was arrested on the spot by Guam's attorney general, and is now in jail awaiting trial. If her case reaches the Supreme Court, the law may be overturned because of its violation of freedom of speech.

The ACLU had been alerted to the situation by Anita Arriola, a lawyer on Guam. Arriola had been one of a very few people who spoke out against the bill at a public hearing. The hearing was poorly publicized, but the island's Roman Catholic archbishop had been alerted and had organized about 200 anti-choice speakers. There were only five for the pro-choice position. Ironically, Arriola's mother, Senator Elizabeth P. Arriola, was the author of the bill.

The law defines no clear limits on its own provisions, and the implications are staggering. Lending books which contain information about abortion, advising women to seek abortion when their health is threatened, and suggesting the insertion of IUD's as a method of birth control could all be misdemeanors under the law. Furthermore, Guam's population is about 90 per cent Roman Catho-

lic, and the archbishop has threatened to excommunicate anyone who supports repeal of the bill.

"... I'm wondering about preaching on the topic," writes Rose-Crossley, "and whether that might itself violate the law, which is so vaguely worded that I might

very well end up in jail without having made a conscious decision to go there." Ramona Rose-Crossley's daughter, Julian Carter, is a Bryn Mawr student. I would like to thank Julian for allowing me to use her mother's letter and for providing me with much additional information.

### "People for Choice:" fighting Guam's new legislation

"People for Choice" is a new group formed to fight the recent anti-choice legislation in Guam. Its members were influential in obtaining the injunction on the law until May 8th; their energies are now directed at winning the referendum next November 6th. In the meantime, members of the executive board are also considering planned arrests in civil disobedience protests and emergency flights to Honolulu for extraordinary cases arising between May 8th and the referendum.

All of these responses require funding. This is something of a problem on Guam because most of the wealth on the island is concentrated in the hands of the American military personnel stationed there, and in the Catholic missions that helped colonize the island at the beginning of this century. In addition, the

Archbishop has threatened to excommunicate anyone who works for repeal of this law.

PFC desperately needs money for office space, office workers, lawyers and legal aids, education, lobbyists, publicity, etc.. If you support freedom of speech, freedom of the press, freedom of conscience and women's right to reproductive freedom, please support PFC. Membership costs \$25; if you can't afford that much, join together with friends and buy one membership between you. If you can't send any money but want to help PFC, please write to your friends and family and any women's groups you know of, and ask them to donate what they can. Please send donations to PFC, Box 2683, Agaña, Guam, 96910.

—Julian Carter



# Women's History Month

## Feminists & AIDS: activists and victims

BY MAGGIE KRALL  
AND NATASHA SEAMAN

Ownership of the AIDS epidemic has historically belonged to gay white men. In a symposium sponsored by the Haverford Women's center on Feminism and AIDS, this ownership was challenged by feminists doing work in many branches of the fight against AIDS. The symposium, held Saturday, March 24 at Haverford College, was the first conference solely devoted to the connection of feminists to AIDS — both as activists and as victims. This represents a shift in consciousness for feminists as they come to see themselves more directly affected and concerned with the epidemic than previously.

The exclusion of women from the framing of the epidemic in medical and political arenas was one of the main themes of the symposium. The speakers were Julia Epstein, Professor of English at Haverford, who spoke on the purpose of the symposium; Vanessa Gamble, M.D. Ph.D. from the University of Wisconsin, who drew comparisons of the marginalization of AIDS victims to the Tuberculosis epidemic among African Americans from 1880-1920; Amber Hollibaugh, from the NYC Commission on Human Rights, who spoke primarily about the difficulties feminists have in perceiving their own community as directly affected by AIDS; Marie St. Cyr, from the Women and AIDS Resource Network, who talked about the medical ex-

clusion of women in the epidemic; and Nancy Stoller, from the University of California in Santa Cruz, who analyzed the position of women within AIDS organizations. Respondents were Rebecca Helem from Blacks Educating Blacks about Sexual Health Issues (BEBASHI); Jennifer Walter from Fenway Community Health Center in Boston; and Anna Forbes from Action AIDS in Philadelphia. This article will synthesize and present some of the main themes of the symposium.

When the AIDS epidemic was first recognized, it was seen as a gay white male problem. The first women to be identified with the disease were prostitutes, followed by intravenous drug users. Then the group enlarged

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## Israeli and Palestinian women working together for peace on the West Bank

BY RACHEL WINSTON

"I don't want to be paralyzed by fear," explained visiting lecturer Irena Klepfisz last Thursday describing her role as a Jew in the Arab-Israeli conflict. Introduced as "a poet, scholar, lesbian, holocaust survivor, and middle east expert," Klepfisz offered a dozen members of the bi-college community a rare look at the growing women's peace movement in the middle east.

Rarely covered by the U.S. media, cooperation between Israeli Jews and Palestinian Israelis in the movement toward peace is also ignored by the Israeli press. "The violence always gets the coverage [by the Israeli media]," explained Klepfisz, while the recent milestones by the women's peace movement have been largely overlooked.

Klepfisz is a founder of the Jewish Women's Committee to End the Occupation of the West Bank and Gaza (JWCEO). She recently returned from Israel where she attended a landmark conference organized by the Women's Peace Movement Coalition. The six-organization Coalition developed the December 29, 1989 international women's peace conference specifically to address women's participation in the Middle East peace movement.

As recently as 1986, interviews with Israeli feminists and peace activists revealed a rigid separation between the Israeli feminist movement and the Arab/Israeli conflict. Feminists were not making the association between civil rights for Palestinians and equal rights for women. This artificial division was reinforced by various Jewish organizations, such as the American Jewish Congress. As recently as 1988, the Congress organized an international conference titled the "Empowerment of Jewish Women," and refused to put the Israeli/Palestinian conflict on the agenda. But, as Klepfisz explained, "everything changed with the 'Intifada'."

The December 1987 Palestinian uprising in the West Bank and Gaza Strip, known as the 'Intifada,' resulted in a harsh crackdown by the Israeli government. The brutality of the Israeli army combined with militant dissent by Palestinians resulted in a renewed sense of urgency among peace activists advocating peace talks between Israeli and Palestinian factions. It has been over two years since the 'Intifada' began.

The first women's peace group organized within a month after the initial 'Intifada' uprising. Isha l'Isha (Women in Black) held weekly vigils in which participants would dress in black to symbolize the violence wrought by the Israeli policy of occupation. Originally composed of 15 women on a street corner with no political platform beyond their slogan, "end the occupation," Women in Black

has grown into the most extensive and well-recognized women's peace organization in Israel.

A month after the formation of Women in Black, Shani (Israeli Women Against the Occupation) organized. Shani openly linked oppression against women to the violence of war. Since its inception, Shani has held discussions, formed study groups, organized protests, worked extensively with Palestinian educators and publicized school closures by Israelis in the West Bank. According to Klepfisz, these are two of the many women's peace groups that have sprouted in Israel since the 'Intifada' began.

Along with the increased understanding of the link between Palestinian civil rights and women's equality, Klepfisz described a growing awareness among Israeli women of a connection between the Israeli occupation and misogynist violence. Women in Black has received "some of the most violent responses of any [peace] group," said Klepfisz. They have been branded "whores," "Arab-fuckers," and "Arab-lovers" and have been attacked with tear-gas by the Israeli police. Israeli women's shelters have documented that rape and other violence against women have gone up since the 'Intifada' began.

While Israel's violent response to the 'Intifada' galvanized the Israeli women's peace movement, the Palestinian victims of that violence have also been forced to re-evaluate their political position. With large numbers of men being put in Israeli detention, Palestinian women have found themselves "pushed to the center" of the 'Intifada' movement, Klepfisz explained. They have developed food cooperatives to deal with chronic food shortages in the occupied territories and have managed nurseries and home schooling in response to Israeli educational repression through school closures.

In their newly adopted leadership positions, Palestinian women have been forced to confront traditional gender role barriers. As a result, they too have recognized the need for equality, though for different reasons than the Israelis.

To illustrate her situation to an Israeli feminist, one Palestinian woman explained, "You want to know how I share my work with my husband? Well, he's in administrative detention."

There are many differences in how Israeli and Palestinian women are perceived in the women's peace movement. While Palestinian women are often supportive of the men involved in the 'Intifada,' Israeli women must work in defiance of men in the Israeli army or reserves — in many cases their relatives. Thus, Palestinian women are often viewed as loyal, while Israeli peace activists are viewed as traitors.

Despite their differences, Israeli and Palestinian women have joined in some extraordinary demonstrations calling for an end to the Israeli occupation. Klepfisz describes the December Coalition conference where Palestinian and Israeli women took the same stage.

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## How Congresswoman 'Hurricane' Abzug stormed Capitol Hill — in

BY JULI J. PARRISH

Bella Abzug has said many times that women belong in the house. The House of Representatives, that is. Abzug, who spoke at Roberts Hall at Haverford on Wednesday, March 28, is herself a former Congresswoman, having represented New York's 19th and 20th Congressional districts from 1971 to 1976, a time when few women had broken into politics.

Born and raised in the Bronx, Abzug received her B.A. from Hunter College in 1942 and went on to receive her Columbia Univer-

sity law degree in 1947. She practiced law until 1970, defending Southern civil rights cases and writers accused of un-American activities.

As one of the first women in Congress and a leading figure in the women's movement of the 1970's, Bella Abzug was nicknamed "Billie Abzug" and "Bellacose Bella" by the press, who repeatedly wrote about the "booming voice" and "abusive nature" of the woman who "hit Capitol Hill like a thousand-pound blockbuster in a floppy hat." The country grew so familiar with Abzug's "formidable nature" that even the meteorologists cashed in on it in 1977, when they named a hurricane after her.

Abzug began her speech to Bryn Mawr and Haverford students last Wednesday with an explanation of the famous floppy hat. As a beginning lawyer, she said, clients often mistook her for the clerk instead of the attorney. She adopted a hat and gloves as the then-appropriate attire for business women, to alert people that she was, indeed, the attorney. When she ran for Congress in 1970, the hat stayed on. Abzug said that when she made it into the House, she thought about what she should do about the hat. "I knew they [Congress] wanted me to take it off," she said, "so I kept it on."

Abzug's stubbornness extended far beyond her hat. A 1972 Newsweek headline ran, "Battling Bella is Hard to Beat." Sure enough, even after leaving her House seat in 1976 to run for the Senate, a race she lost, she has retained her influence in the political realm.

She has continued her campaigns for consumer and environmental protection, freedom of the press, better education and health care, nuclear disarmament, welfare rights and the peace, civil rights and women's movements to the present day. She has been active in organizations including the American Civil Liberties Union and the National Organization of Women, helped organize Women Strike for Peace and founded the National Women's Political Caucus.

Abzug talked to BMC and HC students about several of her aforementioned personal





# Brings diversity of visions

## Gender, race, and class are inseparable identities

BY CHERYL LEE KIM

On March 29, Elizabeth Spelman, Professor of Philosophy at Smith College and author of "The Inessential Woman" (newly released in paperback), gave a lecture entitled "Tootsie Roll Metaphysics: Race and Class."

Although the title inferred a high falutin' philosophical exercise, Spelman was accessible and fabulously articulate. She brought philosophy down from a reified realm — "metaphysics" had an urgency never before seen.

Spelman began the talk by tracing the history of plethoraphobia. She defined this term as the "irrational fear of too many issues." The philosophical argument against plurality or the proliferation of objects began with William of Occam and his principle of simplicity. Occam theorized that "plurality should not be assumed without necessity." This tendency towards simplicity has had great influence on the way we construct gender, class, and race.

Spelman observed that issues of race and class have traditionally been separable and distinct from the issues of gender. This is particularly evident at conferences. "The common sentiment," stated Spelman, "is 'We have enough of a burden trying to get a feminist viewpoint across without the bur-

den of gender.'" The agenda is set by white, middle class women and any treatment of issues of class and race are peripheral and incidental.

Privilege can be expressed in patterns of inclusion as well as exclusion, argued Spelman: "We are inheritors of an intellectual tradition that accepts people as parts: mind/body, ego, id, superego. Feminists have resisted this but continue to perpetuate the tradition. We act as if each such aspect can be separated and made an examinable part separate of other aspects."

"There is the idea that women have something in common as 'women' outside of other differences. The focus exclusively on gender has mostly produced articles on women as middle and upper class women." Spelman quoted Elizabeth Cady Stanton, who contended that women should get the vote before people of "lower orders" such as the Chinese, Japanese, and Irish.

Spelman asserted, "There is no essential 'nugget' of womanhood. This idea arises from conceptual tidiness and political tidiness. It is a rallying point. But race and class are not 'add-ons' to gender, but intimately connected." Tootsie Roll (or pop bead) metaphysics, as defined by Spelman, is the artificially imposed separation of these aspects of women's identity. [Spelman refers to the separations encrusted on the surface of a

Tootsie Roll].

Spelman quoted Simone de Beauvoir's statement that, "One is not born woman, one becomes one." Further, she argued, "It is only due to the unceasing efforts of society that we become woman." Essentially, womanhood is a construct. Yet, Spelman pointed out, construction of gender differs according to class and race. For example, it is not part of the ideology to say that black women are dainty and weak. Womanhood for black women and white women are not the same. Spelman declared, "Constructions of manhood and gender must underwrite and therefore perpetuate race and class."

Citing Elizabeth Fox Genovesi's observations of southern culture, Spelman noted that while wives of white slaveholders disliked the Master's "sleeping with black slave women." However, the concept of "ladyhood" was incompatible with challenging a white male's control over blacks. The social construction of southern womanhood accomplished three purposes. It kept white middle class women economically and politically dependent on white men. It was a justification for the hysterical attacks on black men. It also prevented white women from challenging the system, since they didn't want to give up their race and class privilege.

Spelman theorizes that the more important gender construction is for a society, the more it is used to differentiate itself from those of surrounding races or societies. "The mentality is, 'Other groups can't do this [gender relations] the way we do.'" Spelman noted that in their first contacts with native Americans, whites felt that the lack of white gender constructs in native American society "proved" their barbarity. This attitude, said Spelman, can be traced back to Aristotle in the "Politics". There, Aristotle comments that the best of Greek citizens knew how to distinguish between women of their class and the women of slave classes whereas the barbarians had no such distinctions.

The separation of gender from class and race have resulted in a bias in gender studies, stated Spelman. "Studies of gender keep race and class constant. If race and class make a difference, then it should be clear that it's also a relevant factor when [one is studying people] of the same race and class."

Spelman noted that gender constructions differ according to race and class. She asserted, "Dominant feminism has found ways to perpetuate racism and classism through the Tootsie Roll separation of race, gender and class... White women derive advantages from race and class oppression. It must be acknowledged that there are different gender constructions, identities."

We mostly think of ourselves as different only along lines of gender. A woman is forced between talking as a woman or talking as a Chinese-American. Without listening, the issue will always remain on the surface. "We are neglecting the full range of feminism."

Spelman acutely observed that it is difficult for voices articulating such opinions to be heard. She acknowledged her position of privilege as a white professor from an elite northeastern college.

There is a tendency, Spelman said, to think that "Black [people] are really white underneath." "It's a boomerang perception. I look at you and look back to me. We're taught to do this when we're told that Blacks are really just like us... it's as if they're whites in epidermal drag." Spelman also quoted Bernice Johnson Reagon, who stated at a conference, "You don't want black folks. You just want to see you with a little bit of color."

"We need to work in and through our differences, not around them," Spelman urged.

Her talk then shifted to a discussion of how issues of race and class affect institutions of higher learning. "Scholarship students don't feel like this institution is for them," she commented. "It's a real misnomer to call this

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## Ericane Bella 'n a big hat

causes, and women's roles in the 1990's. The primary concern for women in this decade, she said, has been abortion, what she termed "the Vietnam of the 1980's." Abzug said that it is hypocritical of us to fight for the rights of unborn children without taking care of the children already here. She also asked, "Should unborn fetuses be considered people under the Constitution before women are?"

Women's rights, in fact, are the rights that Abzug has fought hardest to obtain. She is working toward the day in this century, she said, when the President of the United States will talk to her female cabinet members, and the Supreme Court will be made up of eight women and one man. Abzug told the students that she is not looking for female superiority, but for equality, for a society in which women are legally, socially, politically and in all other respects equal. The debate on whether or not women are equal is unnecessary, according to Abzug. "We should simply declare ourselves equal and act on it."

Women have been an active part of every revolution since the French Revolution of 1789, Abzug said, and they are in on the changes every step of the way. But "the morning after," she said, while the revolution for the men succeeds, life for the women goes back to the way it was. Today, for example, only 27 of the 435 House members are women, and there are only two female Senators in 100. These figures, she said, are "unacceptable." However, Abzug is not fighting simply to get more women into politics. She said that rather than getting women into the existing structures, we need to transform those structures. "I don't want a piece of the existing pie," she said. "I want to change the nature of the pie." The way for students, specifically, to help change the pie, she said, is to take an interest in the transformation: to support organizations with their time and money, and above all, to vote.

"I broke my back to get [18-year-olds] the vote," she said, but only 25 per cent actually exercise their voting privileges. Voting, Abzug urged her audience, is the best way for us to help transform the political struc-



tures that are currently causing our country to regress in terms of personal rights. The figures on women's representation in the political sphere and recent restrictive legislation on abortion are only a few of the examples of the regression, she said, and it is time for women, and men, to enable change.

Bella Abzug is still working for change, continuing a political and legal career which has spanned four decades and is still going strong. She is, as she was fifteen years ago in Congress, an environmentalist, a civil rights activist and above all, a feminist who plans to keep pushing for the day when her dream of women leading the country comes true. As she said in 1976, "I'm a woman. I'm strong. I have something to say. And I like the big fight."

## Rape culture surrounds us

BY KELLY FARRELLY

The Haverford Feminist Alliance presented a very powerful exhibition entitled "The Rape Culture Project" last week in the Sunken Lounge. The display was dedicated to education about rape and the manifestations of this violence directed towards women in society. The exhibition included advertisements as well as other media such as popular song lyrics and modern novels. It did not offer any simple solutions to the problems it presented, but rather attempted to urge each individual to reconsider her or his ideas about the abuse of women. To many, this display was a call for action.

The project attempted to increase awareness of the silent violence committed against women by examining evidence from popular culture. In one section of the display "hard porn" pictures of women in bondage were posted above advertisements from fashion magazines in which women were shown wearing heavy, multiple necklaces and bracelets. By using this method of direct comparison, the viewer is forced to evaluate whether or not these two seemingly different types of pictures are expressing the same ideas. Even if one did not agree with every interpretation offered at the exhibition, by examining the material one was forced to reconcile personal opinions with the ideas being presented. While there was no consensus about the idea of living in a rapist culture, the careful and thoughtful selection of material was able to demonstrate that the danger of rape exists for women of all ages and races

The "Rape Culture Project" did an excellent job informing others about the abuse directed against women. Being aware of this violence is the first step in stopping all rapes. There are many forms of action one can take to use insights gained from the project to begin wiping out this violence. One thing that can be done, as in "The Rape Culture Project," is to make others aware of the problem. By talking to friends, leading discussion groups for local organizations, or beginning some kind of correspondence many people can be alerted to the severity of the problem of rape.

There are also many organizations established for the prevention and treatment of rape that support active participation. These groups need volunteers for many necessary positions. Whether doing office work, training to accompany rape victims to the hospital or to court, or talking with rape victims and their families, one is working towards a solution for this problem. These local organizations appreciate any help you can offer, be it as a volunteer or through a donation, and your help will take part in ending all rapes.

Some local organizations to contact for information are:

Women Organized Against Rape  
125 S. Ninth St., Suite 601,  
Philadelphia 19017  
922-7400 (information)  
922-3434 (hotline)

Delaware County  
Women Against Rape  
LO6-4342



## Students voice dissatisfaction with conference

BY TAMARA GENEST AND  
GWYN RICHARDSON

"The purpose of the Seven Sister's Women's Conference is to create a space for women to discuss feminist issues and support each other in taking action towards social change. The conference exists to recognize the injustices we face as women both on our campuses and in society. The conference also serves as a link between the women of the traditional Seven Sister Colleges, allowing us to engage in the plurality of Women's Experience."

This year the topic of the Seven Sister's Women's Conference was "Images of Women", with a focus on the roles of women in ART/ART HISTORY, JAPAN, THE MEDIA, POVERTY, RELIGION, and HEALTH. Seven delegates from each of the seven schools attended the conference which was hosted by Wellesley College in Massachusetts. Delegates from Bryn Mawr were selected by the Appointment's Committee and former

Seven Sister's Conference delegates so as to reflect the diversity of our community.

Our intrepid group left Bryn Mawr on Friday the 2nd of March in a 15-person passenger boat navigated by two upper-classwomen from the wild, wild West. Despite the fact that Bryn Mawr is physically located the farthest away from Wellesley, our troupe arrived first. We were greeted by an unorganized, but friendly group of Wellesleyans. For the next 48 hours or so, we were basically at their mercy.

The conference officially began around 8 p.m. that night with an informal round of introductions which became quite monotonous and uncomfortable considering there were forty-nine of us. After that we watched two videos on images and their effect on society. The first was called "Ethnic Notions". It concentrated on how "our" perceptions of African-Americans have been warped via television, cartoons, and jokes which portray blacks as savages, the happy servants, or obese mummies instead of real people. It



was a very powerful documentary, and we recommend that it be shown at Bryn Mawr because it made us realize exactly how powerful the media is in encouraging these perceptions. The second video was "Still Killing Us Softly". This film concentrated on the portrayal of women in the media and its effects on society. After the films, the leaders of the conference handed out maps of Wellesley, bus schedules to M.I.T. and Harvard, and a list of all the social events going on that

weekend. That night we slept in the living rooms of two of their dorms.

The next morning we heard talks on images of women in art and Art History given by two local artists, Bonnie Woods and Mela Lyman. They spoke about their own art and about the obstacles they face as women artists. After that, Yukiko Hanawa, a History professor at Wellesley College, spoke on the feminist movement in Japan. Being from Japan, I

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## Next conference needs a more plural feminism

BY JULIE DEMEO

Each year women from the Seven Sisters Colleges have come together for a weekend conference devoted to examining women's issues, networking with other women, and learning what issues face other campuses and how they are dealing with them. This year Wellesley hosted 49 women (7 from each college), on March 2-4. We examined the topic "Images of Women" which focused on the roles of women in religion, art, medical technology, media, and psychology. Since all seven of us from Bryn Mawr are writing our impressions for the College News, in order to avoid redundancy, I will focus this article on some of what was said by the actual speakers, and the students' responses to those lectures.

We were officially welcomed by the president of Wellesley at 9:00 on Saturday morning. Next, two women artists spoke to us about their experiences in the art world. Both agreed that women generally must work harder and be twice as good as male artists in order to "make it" — surprise, surprise. It is extremely difficult to survive as an artist, let alone a female artist. According to them a male artist in New England earns \$1.03/hour., while a female artist earns a negative \$-4.51/hour.

Probably one of the most interesting sub-topics of this conference looked at was women in the media. Two speakers came to discuss their role in the media. The first woman, Ann Finucane, represented an advertising company. She addressed the question of whether the media is responsible for setting trends, or merely reflecting society's trends. It was her view that advertising is an active medium (it reinforces, sells) rather than a passive one (a result of the times, like art or music). Yet at the same time she believes that the media is actively reflecting and reinforcing trends which already exist, thus lifting much of the responsibility off of the advertising industry and putting it on the people. She believes that the morality of advertising is regulated by society, and rarely by the industry itself which is motivated by profit. This regulation of the media is controlled by "the majority" yet we were quick to point out that white upper-middle class males were not the majority! Ms. Finucane told us that the trends for the nineties had already been set. They include more emphasis on balance, realism, health, and control. The excesses of the eighties are done with and a new fondness for the nuclear family will develop. She left most of us questioning how much choice we

really have and how much are we the victims of society.

The second woman, Eileen Barron, discussed with us her role and experiences as a model. She was well-received by the group which we hadn't expected. Although most conference delegates were opposed to her career, especially after having seen Jean Kilborne's "Still Killing Us Softly" the night before, she was seen more as a victim of the industry. Unlike Ann Finucane, Eileen Barron drew more of our sympathy. She truly did not understand our objections to modeling.

Other speakers included two Welle-

sley professors who discussed poverty. This reinforced what the artists had stated earlier concerning women's economic disadvantage. Sunday began with a five woman panel discussing the religion of each briefly. The Muslim, Christian, Jewish, Hindu, and Buddhist faiths were all represented. Lastly we heard from Esther Rome who examined self-esteem issues among women and body image.

Next year Bryn Mawr will host the conference. One criticism which we hope to address is the representation of various kinds of feminism, rather than western feminism which left many delegates feeling left out.

## Communication established and to be continued

BY KITTY TURNER

We got into the van at 10:30. I told Noelle that we would not need that much time, but no one ever listens to me so it really did not matter that much anyway. I knew that we wouldn't get lost. I was hoping that I would have a good weekend. I wanted to escape from the rigors of Bryn Mawr and yet be able to represent the school in the best or at least truest possible light.

I had the best weekend ever in my Bryn Mawr history, and I wasn't even at Bryn Mawr. I totally enjoyed everything that I did. We had a wonderful group of people and we were able to make some connections that will most likely prove to be useful in the future. I did a lot that weekend. I had the opportunity to meet a lot of interesting women with a lot of good things to say. We decided to continue communication through a newsletter and to keep other colleges up to date on how we were progressing in our quest for female equality.

Going to a conference like the Seven Sisters conference is an experience that is unequalled by anything that I have ever experienced. It is something like a retreat, but it is slightly more challenging, because instead of asking what you personally feel about a given situation, it challenges you to look at things the way that others do. It allowed me the opportunity to look closely at the way women are portrayed in the media and how they accept the roles that religion and society place on them. I know that some of the things that other women do, we in our privileged seat often condemn.

On Saturday of the conference we had

the opportunity to listen to artists, a women of advertising and a model. The model was probably the most interesting of the entire day. I think that for the most part many of the women felt that her presence would lead to explosive disagreements. However, the model handled herself well despite the obvious bias that we, as college women at some of the nation's finest, held. While I would like to say that most of the people who attend colleges like ours are very open minded, there were times throughout this weekend when prejudice reared its ugly head. It is very interesting to look closely at the attitudes that are shaping our futures. It is also interesting that so many different people share the same ideals.

The best parts of the weekend for me were the extracurricular discussions and free time that we all enjoyed. Discussions covered topics that the conference in its limited capacity could never have handled. We discussed all of the "isms" that surround plurality here at BMC as well as something that are universally problematic, or interesting. We visited in the Cafe Hoop, a nice little Wellesley hang out that doesn't close until 1:00. You would not believe how much that extra hour of operation helped us "bond" during our weekend.

Another highlight of the weekend was the intense unity that was felt among the delegates. We were able to share in the experience of each other's lives as well as share our own. I am very happy that this conference will be hosted at Bryn Mawr next year so that others may have the opportunity to experience the growth of sharing.





# In support of the women's college experience

BY NOELLE M. GOOD

As a Bryn Mawr senior approaching graduation who has spent the majority of her life in Arizona, a Seven Sisters' conference at Wellesley was just the ticket to get a flavor for New England as well as to dispel that pre-Spring Break restlessness. I wanted to find out a little bit about these 'sisters' (Mount Holyoke, Smith, Barnard, Radcliffe, Vassar, and Wellesley) I have heard myself associated with since my enrollment at Bryn Mawr.

The weekend's activities impressed upon me the uniqueness of a women's college experience. I enjoyed interacting with a group of people who share the fundamental belief that women are entitled to the academic opportunities and respect that men receive. Many people might feel this point is by now moot, but visiting my friends at coed institutions, I believe discrimination against women, subtle and overt, still exists on many university and college campuses.

Delegates from schools who have not maintained a strong single sex identity related unfortunate experiences. I felt sorry for the delegates from Harvard (that is how they introduced themselves, mentioning Radcliffe as a qualifier after-

wards) as they expressed the frustration they felt in their coed environment. Most of the Harvard/Radcliffe and some of the Barnard delegates discussed their daily battles in order to be heard and to have their needs considered in an environment where women do not receive as much attention as they do at some of the more independent Seven Sisters institutions. Many of these women felt the conference was therapeutic and revitalizing. I think we were all proud of our schools' shared devotion to women's education during times when the Seven Sisters were among the few institutions open to women.

I empathized with women from some of the colleges who fight battles not so much on their own campuses as with society in general. Who at Bryn Mawr or Smith has never been asked why she chose a girls' school? Are women ever asked why they choose to attend a coed institution? To me, this example symbolizes the belief of a large portion of society that women who want to attend institutions with the strongest possible commitment to women's education have somehow made an abnormal choice. It was refreshing being with a large group of women from a variety of colleges and

not once feeling the need to defend my choice of a single sex institution.

There are battles to be fought with society anywhere a woman goes to school. At women's colleges like Bryn Mawr and other Sister schools, we are provided with a place where we can test our own limits before society attempts to impose its limits upon us. Regardless of

where she acquires her education, an educated woman is an asset to the battle for equality of the sexes. Women need to work together, and experiences like the Seven Sisters' Conference provide opportunities for us to do just that. In this respect, I found the conference revitalizing for myself. It was reassuring to meet some of the other people on our side.

## Question of diversity at the Seven Sisters conference

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After the film, she asks if there are any questions.

*Thank you so much for showing this. I mean, I realized that racism existed, but I never really thought about it like this movie has made me think. Racism is so horrible. (March 1990)*

Later Friday night I meet with some women from the Vassar delegation. We talk about the Women's Studies departments (or lack of) at our schools. They talk about the women's community at their co-ed school. They ask if it's safe to be out at Bryn Mawr.

*I mean, all of you are sitting around here listening to me complain that there's no concept of diversity at this conference, and all I can think is that I'm becoming the token loud-mouthed dyke. (March 1990)*

Saturday morning starts the conference with speaker after speaker. There is no time for questions, and there are no discussion groups between speakers. The last two speakers are called to address the images of women in poverty.

*It's all very good for you to be concerned about women's issues, but you must realize that millions of people are starving all over the world and you have to do something about it. (March 1990)*

We meet after a day of speakers for a quick discussion of the issues raised. In a classroom, we try to form a circle with our chairs. At first it is too small, but then a few of us move back to let new people in. What results is a broken circle, so we can't all see each other.

*I think that it is important to talk about things like race and class issues, but frankly we don't have enough time. (March 1990)*

Elizabeth Spelman talks about the periphery, where race and class and religion and ethnicity and lesbianism and our many other differences are kept. We cannot insist that we bond together in global sisterhood when some of our global sisters exert privilege over the rest of their family. Woman is not woman is not woman.

*We hope that you can aid us, and we can aid you, in some informal "brainstorming" concerning bringing feminism to other women. (February 1986)*

The problem with having 'I' is having 'you' is having 'us' is having 'them' and we don't have enough time to waste on making these distinctions. Gender identity is not separable from race or class or sexual preference. The conference is separated by race and class and sexual preference.

*I have a lot of problems with this conference. Not only did we not learn enough from each other, but I learned nothing from the speakers. I really think that everything good that has come out of this, as well as everything great that can come from it in the future, can be found within ourselves. (March 1990)*

It is never that we have nothing to learn. It is how we divide and categorize what needs to be taught. Images of women are as varied as the paragraphs of our stories. Easily divided but never inessential.

## Mawrtyr encounters surprising and disturbing stereotypes

BY KITTY TURNER

Stereotypes. These things seem to abound at all of our colleges. You would not believe the many things that people say about each other. Things that I found out at the Seven Sister weekend helped to demystify many of the mysteries of seven sister stereotypes. Okay, so maybe you think that this is not a very exciting topic, but it was the hot topic of conversations at many of our get-togethers.

First of all there are some fundamentals that must be looked at. Smith and Holyoke are HUGE rivals, that is where most of their stereotypes come from. Sally Smith, sort of an L.L. Bean Jock, is concerned with money and looking good in roles like First lady of the nation, and writing books such as the currently popular teen series "the babysitters club". Muffy Mt. Holyoke is a pearls and lace, grey heather colored cashmere sweaters kind of gal with a genuinely saccharine-sweet concern for social issues as long as they are far away from home.

Radcliffe women are currently known for their attendance at a men's school. They are semi-serious male-oriented strange women who have strong opinions about things that are less than important. However, one should never think that an opinion as unimportant as it seems to you may be important to those who have it. They all insisted they went to Harvard (n.b. Harvard is not a sister school.)

Vassar women have the opposite problem. They have the feel of a women's

college with men at it. They are a pretty radical group of women who classify their school as an institution where parents once sent their children to "finish" them.

Wendy Wellesley, as the quintessential Wellesley woman is called, is another upperclass white woman overly concerned with doing the right things in class at school, making the right choices in clothes and giving all the right people the right impression. The college has the overall feel of a girls school though. A place more sequestered and isolated where the security guards carry guns would be hard to find.

Barnard women have the same problems as Radcliffe and Vassar. They are a women's college that feels the overbearing presence of a men's university and yet still have the cozy security of going to Barnard.

That leaves the Bryn Mawr stereotype. Hold on to your hat. None of the other delegates knew of any Bryn Mawr stereotype save a feeble attempt of a Smith "first year" student; that we were all black lace, stiletto heeled, black mini skirted, frizzy haired nymphs (well, we do wear black a lot.) Anyway, they all said that we are so far away that they never see us except at Seven Sister's and they didn't have the occasion to stereotype us. They really said this. I should caution you that the things mentioned in this article were things that I did not make up. They were all relayed to me by the delegates at the respective institutions.



Susan Morrow, Noelle Good, Tamara Genest, Camilla Saulsbury, Julie Demeo, Gwyn Richardson and Kitty Turner represented Bryn Mawr at the Seven Sisters conference.

## This year's representatives gearing up for conference at BMC in '91

*continued from page 10*

(Tamara) personally think she overdid it when she glorified what has to be one of the weakest feminist movements in the world. Following a short break for lunch, an unsuspecting Executive Vice President/Director of Client Services, Hill, Holiday, Connors, and Cosmopolis and a model from Copley 7 Models and Talent were hounded on the evils of advertisement. The last official event of the day was a lecture on poverty by Ann Valenchik, an economics professor at Wellesley, and Elena Gascon-Vera, a Spanish professor at Wellesley. As an

economics major, I (Tamara) looked forward to this talk the most, but ended up being let down the most! It was like a high school seminar on economics. That night some of us went to Boston for dinner and to see the club scene — not bad.

The final day of the conference we had a panel discussion on religion. There was a representative of the Muslim, Christian, Jewish, Hindu, and Buddhist faith. This was truly the most interesting and stimulating part of the conference. Unfortunately, it was much too short. After that, Esther Rome, an editor of "Our Bodies, Ourselves", supposedly spoke

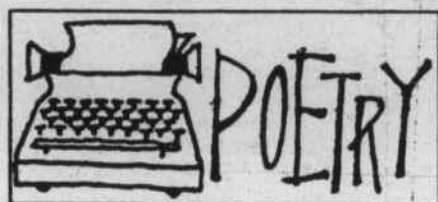
on technology, but her talk sounded like it was about eating disorders and their causes instead.

Upon conclusion of the 1990 Seven Sister's Women's Conference, the delegates had to vote to ratify the constitution. After that we jumped in the boat and cruised back to Bryn Mawr. I don't think that any of us were satisfied with the conference. There definitely was not enough discussion, neither in small groups nor in interaction with the speakers because time was not allotted for it, and the topic was too broad. To make matters worse, the lectures did not al-

ways have a whole lot in common with "Images of Women". Although the topics of the lectures could easily lend themselves to "Images of Women", the speeches were not directed to the issue of the conference. Nevertheless, it was an excellent weekend, and some wonderful female bonding occurred within our group from Bryn Mawr.

Now, we just have to get psyched for next year's conference which will be on our home turf. Please be ready to share with us your ideas on this important subject. We look forward to hearing from you!!!!





### The Stitched Prayer

I'm lining my overcoat pockets  
with five dollar's worth of black velvet.

My friend's mother, a Brethren minister's wife,  
taught me how to sew when I was ten:  
how to cut the fabric across the grain,  
to work on the wrong side, to clip the edges  
and turn the finished pieces inside out.

She taught me running stitch  
and blanket stitch and blind stitch.  
Blind stitch is how I set the linings in.

The sharp aluminum needle  
is star-bright against the soft black.

I think of you, how your mending love  
takes shape in broken bodies.  
Ripped-out linings, mismatched buttons,  
bits of bright thread and velvet scraps

You piece together  
with singing stitch,  
and laughing stitch, Blind stitch

is bringing us, broken, together.  
The pockets are deep and soft and black.  
Deeper than my hands, and soft, and black.

— Beth Stroud

### Pneumonia (February 1990)

Out the silver window, birches  
heaved and creaked, breaking  
under brilliant loads.  
They bent and bent, weighed  
and sighing until cold  
took down each branch.  
Inside, bound in quilts and  
camphor-soaked flannel, I held  
my own creaking breath, shut  
my eyes to the air's hot weight,  
to the window's awful sounds. The ceiling's  
gray faces mouthed to the room's  
corners as I counted  
and tensed, waiting  
for the sound of broken  
trees, splintering ice, shaking  
glass. Tears came too hot to bear  
with the dark notion of waking  
to dazzled light with the birches gone.

— Rebecca Greco

### GRACE KELLY NEVER FELL OFF HER BICYCLE

I slip fast, thudding clumsy  
onto ice and gravel, bruised  
and cold. Pudgy hands,  
winter-red and bleeding, scrapes  
pebble studded. Lead feet  
swish! right from under me, failed  
like some cartoon acrobat  
or fat clumsy child.  
I brood over rooky cuts,  
pouting stiff in snow.  
A scratchy movie reel plays  
in my mind, an instant memory of  
Grace on that bicycle —  
such a movie star, damn smile flashing  
careless, scarf blowing silk.  
She never lost her balance, Grace, moving  
always with beauty, and I  
trudge cold outside that movie.

— Rebecca Greco

## Elizabeth Spelman speaks on "Tootsie Roll Metaphysics"

continued from page 9

a women's college. It reproduces middle class womanhood. These institutions are really part of the 'real world.' Really nasty stuff happens. We need to examine our relation to all the women around us or we have to wonder what we mean by 'women's liberation.' Drawing on her experiences at Smith, she noted wryly, "The diversity population now mean non-white students."

Spelman launched a penetrating critique of institutions, "The concepts we use, our methodology ... all our institutions are built on maintaining the status quo. These institutions are so prestigious in part because we produce women/people to go out into a society where there is race and class domination. Were we to change so much in our physical composition as to have over a 40% minority population, we'd lose

our prestige in a day, and many alums wouldn't donate money."

At this point, Professor Jane Hedley queried, "So what can we do?" Spelman replied, "Part of it is teaching. We teach courses, we have conferences, and we set up things up so that some people aren't automatically in the center."

"It's necessary not to settle all differences but leave some friction."

—Elizabeth Spelman

Spelman continued by stating, "It's necessary to not settle all differences but leave some friction. The general tone of institutions prevent this kind of dialogue.

There is an emphasis on politeness. The norm of politeness means that if you say certain things, you may be run out of the room." [Spelman noted that John Stuart Mill says something much like this is "On Liberty".]

A student commented that there is an assumption that everyone will "automatically connect with feminism." Spelman agreed that this assumption exists, and noted that if women automatically connected along gender lines, "it would be difficult to explain things like the Holocaust [where millions of Jewish women were killed while their non-Jewish sisters stood by]."

Spelman ended her eloquent lecture by quoting a statement issued by a journal on higher education. It emphasized the great need for a diverse curriculum, institutional acknowledgment of different backgrounds, cultures, and traditions. The date? 1964.

### CLASSIFIED

To RP: We miss your smiling face. Good luck in finishing your thesis.

ECP, thanks for the ibuprofen and the coffee. Ms Hank

Is there ANYONE out there who will teach us / play with us that wonderful game of double dutch? Call Thea (x5691) or Becky (x7609)

P.S. It was good to hear your laugh. Hope you made it through Spanish and Stats.



# ARTS AND ENTERTAINMENT

## The Hunt For Red October offers more than militarism

BY KAIA HUSEBY

I have never thought of myself as the techno-thriller type. But "The Hunt for Red October," the new movie based on Tom Clancy's bestselling novel, is a techno-thriller with a message.

I have heard stories of people going to theaters where the audience sang the national anthem before the film began. Marine corps applications must be sky-rocketing. Under the facade of C.I.A.

technology and submarine electronics lies the central, human issue. Captain Ramius, played eloquently by Sean Connery, is

a Soviet commander who wants to defect to The United States. Like Ahab in "Moby Dick," he drags his crew along with him on his obsessive mission for personal freedom. But instead of facing a clever, unyielding power from above, Ramius is assisted by The United States. Taking a chance on the hunch of a leading C.I.A. investigator, The United States of America reaches out to help this seemingly cryptic and desperate captain. Beneath the arrogant, calculating personalities and the complex details of submarine navigation, this is a movie that promotes Soviet-United States relations. Through the gruff exterior we see a human story, where compassion is so restrained that we want to say: "pull up the shades."

Some of the intricacies and logistics of charting submarine movements may appeal to a particular crowd; I found one such interval tedious. But the suspense that builds once the U.S. begins to help Ramius and all the perils involved more than make up for the few uninteresting moments. Jack Ryan, the American whose brilliant deductions guide the mission, is dropped from a helicopter into the top of a sub and ends up in the wild fury of the ocean. One oddity: there

is one woman in the entire film. For a few minutes at most. (Sorry, Ryan's five year old daughter appears too, for a few brief seconds.) In a way, this is bet-

ter than making women out to be elite dolls, as seen in "Star Wars," "Star Trek," or James Bond movies. But it is hard to get used to.

You don't have to understand how submarines work to enjoy this movie. It is quite amusing to observe the audience, however, and wonder: "why are they here? what do they think this is about?" I guess everyone has a different interpretation; I still cannot see this as a military movie, as many viewers have described it to me.

I just hope that more people will think about the response of the U.S. to one Soviet commander's cry for help rather than the overpowering military atmosphere.



## Three approaches to one-act plays

BY GRACE AN

What distinguishes the One-Acts from the other theatrical productions that are performed in this community is the fact that in one night three different plays with different approaches for showing the audience different sides of human nature are performed. I was impressed with the progression of the three pieces, starting with a light and harmless sense of humor, then moving toward a farce with a touch of melodrama, and then ending up with a more insightful and tragic play. Despite their differences, however, all three plays gave the audience a chance to see our "inside," as November in "Soon Jack November" called it.

It was through the first play "Here We Are" that we could laugh at our own fears and insecurities as we watched the newly married couple try to deal with their own. We could laugh at the characters' lack of knowledge of what to do with themselves, and yet, feel very sorry for them because they were totally isolated from each other at the same time. Nevertheless, it was something to laugh at.

"Aria Da Capo" was everything that its synopsis said: "full of theatrical cliches". The accents, the director sitting on the stage, the shepherds dying the poison death — this play showed how pretentious theater can be. The "silly game" turns to a fatal end as the characters find themselves totally driven by their selfishness.

"Soon Jack November" was the most serious and tragic of all three. It showed a great deal of suspicion of human nature and clearly marked the walls between the "inside" of the character and his/her world around. It was interesting to see Jack appearing in the beginning as the jerk and then ending up being the only sane and honest person who did not try to play with anyone else's mind. And then watching November trying to

communicate with Soon was scary because they were so much alike, and yet, so very caught up within themselves. I thought that the acting and the directing in this play were very good and the most effective of the three plays. It successfully gripped the audience while scaring them with what humans can do.

All three plays showed us the walls that we can set up for ourselves, and then made us realize that we all share together in the suffering that we seem to create for ourselves. Although some stereotypes were very obvious, I thought that the plays gave some of the more insightful and deeper looks into how people interact with one another and share their feelings, thoughts, and desires.

## Bad Cabaret Night good

BY KYONG C. YUN

How low can you go, Mawrtys? As creatively abysmal as we want—so proved this past Saturday's Bad Cabaret Night, a rousing evening of crude entertainment at its tackily and tastelessly worst.

The feel was quite cabaret — slicing through the seedy-elegant ambience of candlelight and a worldly and squirrely audience were pellets of candy (at one point a much-coveted Incredible Hulk Pez Dispenser was included amongst the confectionary projectiles) and pink marshmallow bunnies (you know, the icky Easter kind that only Mikey will eat) which the audience deftly hurled back onstage whenever the acts were just too putrid (a la Gong Show). Jaffa Cameron-Jones, our lovely M.C., alternatively abused a rubber chicken to show her disgust.

Highlights (or rather low points) were a dramatic reading of Dr. Seuss' "Green Eggs and Ham" emoted to brutal perfec-

## Warning

On April 14, Three Seasons Cafe will be showing "Look Who's Talking." Featuring a baby-doll-cute talking fetus, and a mother incapable of raising her child without a man, this film is blatantly anti-choice and anti-woman. We encourage students to boycott the cafe that night to show their dissatisfaction with this selection.



## Irena Klepfisz reads poetry to small group

BY AMY EFRON

Mention the words "poetry reading" and watch a lot of people slip on those Nikes and run the other way. Four people (none of them wearing black turtle-necks) showed up for Irena Klepfisz's reading on Sunday evening, March 18, in the Erdman Front Smoker. But the small size of the crowd wasn't a reflection of the quality of Ms. Klepfisz's work. Ms. Klepfisz gave a reading I don't think I'll forget for a long time. It was dinnertime, so Ms. Klepfisz brought her tray to the smoker and told us that tonight was a first for her; she had never read poetry over chicken stir-fry and apple pie. She was informal and unimposing. But she was strong. Born in the Warsaw Ghetto in 1941, Irena Klepfisz is a Jewish feminist, a lesbian, a Yiddishist, a peace activist, and a Holocaust survivor. She writes and speaks with the wisdom gained from pain and experience.

"So, what would you like to hear?" she asked us. She read a number of poems, each one real, deeply-felt, and powerful. Her poetry affirms the meaning found in being different, the strength found in suffering. I believe her.

I had never seen any of Irena Klepfisz's work before the reading, and, unfortunately, I couldn't find any of her books in Canada. She is the author of "Keeper of Accounts" (Sinister Wisdom Books, 1983), "Different Enclosures: The Poetry and Prose of Irena Klepfisz" (Onlywomen Press, 1985), and co-author of "The Tribe of Dina: A Jewish Women's Anthology" (Sinister Wisdom Books, 1986). Her writing is worth searching for.



# COLLEGE NEWS

WORD SEARCH  
PRIDE WEEK VERSION

This grid contains the names of a number of well-known women known or believed\* to be gay or bisexual. How many? That's for us to know and you to find out. Send completed puzzles to The College News, box C-1716. A prize will be awarded to the winner.

NILGTTATEIILRCIELOALLGEGD  
TIDROFWARCNAOJOMADONNAPOE  
EGDIREHTEASSILEMVEIINKNRDE  
ESWBKELLYMCGILLISADLHIRLC  
IHLDDCEHCENIOFNLAESSOLER  
ACMTLSNNLCDSOTSYRHCDLNEII  
KIAOAAORIASSEOFSTMAEIPNRS  
ORUWNDGOGAYMEWAIEYROWARTW  
RTENGMBRGGBWGIMAERD TO LOOSI  
EEOSIHAIOOTVRWSPUTNNNUHBL  
TIWSVYLDGEGACIHAIEROIPASL  
SDHERBDFMDNRJTAMAEBROWNAI  
OEKMEETKVAHMRAWNYIGUVEEA  
FNNRBRYWOHEITECHTEINTALBM  
EETANHONOTWENAIIVILODTOLS  
ILHEBETIYE OIENTGTAGARBO  
DRAHNREBARDNASIBARSWOGEN  
OATUTSKLINEIUVETSDETNB6OLY  
JMCCKSNOTSJOHYENTIHWNCIA

\*Mind you, many of these are based strictly on hearsay! No libel suits please!

## AIDS crisis raises unique problems for women

continued from page 8

to include mothers of children born with AIDS. Women who have had relationships with bisexual men, and lesbians who occasionally sleep with men or are drug abusers have not been recognized as at-risk groups. In addition, the suffering of women with AIDS is de-emphasized as attention is turned to their infected newborns.

There is little understanding of the AIDS virus as it specifically affects women; most medical research and drug testing is performed on men. Further, prevention education is written primarily for middle class white men, and therefore is in their language. The development of culturally relevant information is critical to reaching all of the communities affected by AIDS.

AIDS prevention literature does not address the complexities of women's needs in the face of AIDS. Because women cannot wear condoms, their use is only an indirect option for them. A woman who is unable to make her husband use a condom may think of walking away from him, but doing so could mean losing not only her lover, but also her economic security, and her status within the community. Therefore literature needs to address issues of empowerment, and self-esteem for women.

Rebecca Helem also noted that, for women who are in situations of extreme economic deprivation, sex may be one of very few aspects of their lives that is pleasurable. For this reason abstinence, advocated in prevention literature, seems

particularly unreasonable. It is not as simple as "just say no". Again the issue here is as much one of empowerment as it is of education.

Nancy Stoller brought the issue of political exclusion to the symposium, outlining four general perspectives on the integration of women in the hierarchy of AIDS organizations. She first noted that women have been seen as making a particularly female contribution, based on the stereotype of women as compassionate care takers. The second perspective comes with greater experience in the groups, when the women begin to notice that they are victims of sexism. This suggests an agenda dealing with issues of exclusion within the AIDS organizations. The third perspective is based on the notion that AIDS, like reproductive freedom, represents an issue for which there is a struggle for ownership of the problem that could result in either revolution or repression for sexual minorities, women, and people of color. The desire for separatism from male AIDS organizations altogether characterizes the fourth perspective, which stems from radical feminist separatist thought and suggests that many other health problems are much more salient for women than AIDS, such as drug and alcohol abuse, and breast cancer.

While much of the discussion at the symposium focussed on feminist involvement in AIDS activism, Amber Hollibaugh called attention to the need for feminists to confront the risk of AIDS within their own community. Feminists

have not generally considered themselves at direct risk from AIDS. The two most common reasons identified for being active in AIDS organizations lie in the wish to represent the interests of less politically active women who are at risk, and the connection between lesbian feminists and gay men.

The feminist community is characterized by deeply rooted myths about itself. Some assumptions include that all feminists do not ever sleep with strangers, always know the full sexual histories of their partners, and always insist that their male partners use a condom. A further assumption is that lesbians never sleep with men. The insistence that feminists do not have drug problems also contributes to the failure of the community to acknowledge its own vulnerability.

The existing myths allow feminists to continue to fight AIDS under the aegis of other's suffering, rather than focussing on their own risk. The schism between white feminist and gay male advocacy organization and street outreach programs, generally staffed by African American people who are closely tied to their communities, represents a stumbling block to greater political strength in the battle for further funding and sympathy from the government and wider society.

The symposium, in fact, represents a step towards this goal, as several perspectives were represented there, and nearly all of the speakers referred to the common denominators of the marginalized groups and the need for better networking.

## Women's peace movement

continued from page 8

Conference organizers were able to obtain a permit allowing thousands of women to march from West to East Jerusalem, an unprecedented event. At the end of the march, Palestinian women organized a forum in the Hokawati Theater where they gave speeches and performed.

Klepfisz concluded by emphasizing the strength of the international women's peace movement. She urges people to keep informed of developments in Israel despite the virtual news blackout by linking themselves with grassroots news

networks like the Jewish Women's Committee. A new book called a "Jewish Women's Call for Peace," with speeches and essays from a diverse spectrum of women in peace movement will be available through Firebrand Books next month.

Klepfisz strongly recommends the book for anyone interested in learning more about the women's peace movement in Israel and around the world. For more information, contact the Bryn Mawr/Haverford Hillel or write: 163 Joralemon St., Suite 1178, Brooklyn, New York 11201.

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# DATES WOMEN MAKE

## Friday, April 6

An Evening with  
LAURIE ANDERSON  
8 pm, Tower Theater  
Tickets \$20  
Call Electric Factory Concerts  
at 569-9400 for more information

## Saturday, April 7

"The Goddess in Contemporary  
Photography"  
1-2 pm, Historical Society of  
Pennsylvania Photography  
Lecture Series  
Lecture held at Historical Society,  
1300 Locust Street  
Free to public with museum  
admission (\$2.50 adults)  
Martha Madigan, Chairperson of  
Photography, Tyler School of Art,  
Temple University  
Call 732-6201  
for more information

Pallas Athena semi-formal dance  
featuring Steve Green  
and the Elevators  
Thomas Great Hall

## Monday, April 9

## FULL MOON

## April 10-14

Paul Robeson Festival  
"Which side are you on? The Artist,  
The Worker, And The Struggle for  
Freedom."  
With Charles Blockson, Avery Brooks,  
Dennis Brutus, Craig Czury, Barbara  
Grant, Anne Moulton, Nomonde  
Ngubo, Earl Robinson, Mark Rogovin,  
Sonia Sanchez, David Sawyer, Mark

Smaltz and Marlene Swartz.  
Community College  
of Philadelphia  
Call 735-9598 for information

## Wednesday, April 11

JANE SIBERRY  
8 pm, Theater of the Living Arts  
Tickets \$17.50  
Call Electric Factory Concerts  
at 569-9400  
for more information

## Friday, April 13

7:30 a.m. rally at Elizabeth Blackwell  
to defend abortion rights  
Elizabeth Blackwell has been block  
aded every Good Friday for the past  
several years.  
1124 Walnut Street,  
Philadelphia

For further information, call 923-1124

## Tuesday, April 17

Time cards due  
(no, we're not kidding)

## Wednesday, April 18

"Women, Wage Incomes and  
Equality: A View from the  
Third World."  
4:15 p.m.  
Swarthmore College  
Faculty Lecture Series  
By Vidyamali Samarasinghe, Cornell  
Visiting Professor, Department of So  
ciology and Anthropology  
Bond Hall, Swarthmore College.

## Saturday, April 21

"Creators, Consumers, Collectors:

Women and the History of  
Photography"  
1-2 pm  
Historical Society of Pennsylvania  
Photography Lecture Series  
Lecture held at Historical Society,  
1300 Locust Street  
Free with \$2.50 museum admission

## Sunday, May 6

## GRAND MAY DAY

## Tuesday, May 8

MICHELLE SHOCKED  
With Poi Dog Pondering  
and John Wesley Harding to open.  
8 pm Keswick Theater  
Tickets \$18.50  
Call Electric Factory Concerts  
at 569-9400 for more information

# Dear Mrs. Hank



Dear Ms Hank,

Since I came out two years ago, I've been  
involved with far too many women. I think  
the experiences I had were valuable, but I've  
also had a lot of heartbreak. So much heart-  
break, in fact, that even a 1600 milligram  
dose of ibuprofen hasn't made me feel better.  
My friends think I should be celibate until  
I'm thirty or so, but I haven't been able to keep  
that up for more than six weeks at a time. I've  
also been reading a lot of feminist theology,  
and I think that the kind of mutual relation-  
ship Carter Heyward writes about — a mutual  
relationship that lets me use my erotic power  
to liberate the world and so on — is what I  
really want. What do you think I should do?

Lonely and Sad

Dear Lonely and Sad,

It sounds like the Mind Fuck Squad  
got you. The first thing I think you should  
do is something about the heartbreak. I  
have plenty of advice on heartbreak,  
being far too experienced with it myself.  
Here are a few suggestions; if they don't  
work, you can write to me again.

Don't take so much ibuprofen.  
Get a friend to make you some pepper-  
mint tea.

My doctor says that all the badness in  
your life is concentrated under your chin.  
Stroke your chin until you start crying.  
Keep crying until you feel like stopping.  
Then drink more peppermint tea.

Now, about that mutual relationship. I

wouldn't advise you to seek a mutual  
relationship with a new lover right now.  
In fact, I think it would be silly of you.  
Give yourself a little time to recover.

But that doesn't mean you can't use  
your erotic power to liberate the world.  
Audre Lorde says that erotic power is  
like a tight kernel of rich yellow color  
that can spread out and color your whole  
life, and I know for a fact that Carter Hey-  
ward owes a lot to Audre Lorde.

Think about the possibility of a mutual  
relationship with the books in the  
Women's Center library. They have a lot  
of things to teach you that you probably  
need to know. All that time you might  
have spent waiting for someone from  
MFS to call, you can spend sitting on  
those big pillows, reading feminist po-  
etry and back issues of Sinister Wisdom.

Or a mutual relationship with a Macin-  
tosh, yours or a friend's. Write some  
feminist theory of your own and send it  
to the College News. Send it to the Col-  
lege News right now.

Or maybe a mutual relationship with  
oatmeal. I think that oatmeal is totally  
underestimated in this world. Think  
about it: good, nourishing oatmeal made  
in a Rival hot pot, with brown sugar and  
raisins.

I forgot to tell you last time, the Mind  
Fuck Squad is patriarchal. Your erotic  
power won't be liberating if you're wast-  
ing it on someone who's secretly out to  
get you. Oatmeal deserves it more. Best  
of luck.

And call me when you've recovered  
from your heartbreaks. Ms Hank is NOT  
on the Mind Fuck Squad. Maybe we could  
go out for a drink.

Death to the patriarchy and to all  
badness,

Ms Hank

# The Cancer and Leo Mawtrers

continued from page 16

though they are often very talented at  
some things they are generally modest.  
And last but not least they are extremely  
romantic — few Cancer Mawtrers are  
unable of appreciating the magic of a full  
moon....

THE LEO MAWRTYR  
(July 24 — August 23)

Yes, yes — most of them are supposed  
to have queen-size egos but then anyone  
born under the sign of the lion has a  
considerable amount of pride. Anyway  
in the case of Leo Mawtrers massive egos  
count as an asset, though many of them  
don't admit to that. Their so-called  
"massive egos" are often manifested as a  
remarkable combination of pride and a  
desire to live life to the fullest. And few  
people can be bored around a Leo

Mawtryr and if they are it usually isn't  
her fault!

The Leo Mawtryr is very kind-hearted  
and generous where her friends are  
concerned. She has a great deal of pres-  
ence and is often rather outgoing. The  
magnetism of her personality, coupled  
with a sense of humour, often leads to  
her making many friends. The Leo  
Mawtryr is, by nature, extremely honest  
and is rather intolerant when it comes to  
people trying to deceive her. She is not  
the type of person who likes to compli-  
cate and clutter-up her life with having  
to deal with the pettiness and insincerity  
of others. She may have a considerable  
amount of pride but this doesn't prevent  
her from being loads of fun at the same  
time. She is one of those few people who  
are both dignified and dynamic.

However, she is not always as confi-

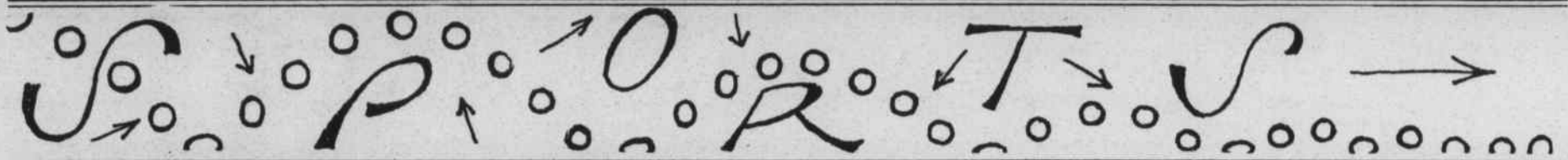
dent about things as she looks and occa-  
sionally requires as much reassurance as  
anyone else. She does not take very well  
to having her good points overlooked or  
unappreciated. She especially needs a  
great deal of attention and affection from  
the people she is close to. Saying things  
like "You know I care about you even  
though I don't show it" when you have  
been neglecting her for two and a half  
months is not something she is going to  
put up with from anyone for very long.  
And it isn't really fair to expect her to!

Socializing and having fun is certainly  
important to the Leo Mawtryr but at the  
same time she allows nothing to stand  
between herself and her academics/  
goals. She works hard at anything that  
sustains her interest. She possesses a  
considerable amount of ambition as well  
as a warm smile!

## SUFFRAGETTE CITY







Eleni Varitimos assists Karen Solomon in a maul, with support of Felicity O'Herron and Jenn Reed. Photo courtesy of Karen Solomon.

# Horned Toads' success — and good times — continue

BY KAREN SOLOMON

With a continued strong turnout comprising the largest roster in the history of the club, the Bryn Mawr/Haverford Women's Rugby Club is, in the words of a rugger herself, "The best time had." Unfortunately due to spring break and bad weather, the mighty Horned Toads have had to go extended lengths of time without games. The first game was against Franklin and Marshall the Saturday before break, with the Toads coming out with a 4-0 win. This was the first game ever for many of the players who, with little experience, put on an impressive show. In a second, shortened game that was played mostly by these rookies, they used what they had learned up to this point to put up a hard fight to F&M, only to be scored against once.

The Tuesday after break, the Toads hosted the touring Williams College. They were able to hold off an experienced Williams in a hard-fought match, but somehow in the second half, Williams was able to break through a struggling maul on the try line and score a single try without a completed conversion kick for the final score of 4-0. Senior Seanna Melchior remarked on the game: "I felt like the weather hurt us and that it was a scrappy game. There was increased hesitation. But it was still fun to play a team we hadn't played before; we sometimes get accustomed to the way certain

teams play who we play often." Simple handling of the ball was difficult, not to mention just keeping your footing. Snow twice during the game and plenty of rain made the pitch a bit less than hospitable, but as Carla Tohtz has advised fellow players, because of the weather you're already miserable. You might as well turn that into hard hits. And for such a new team, the Toads have been making their share of tackles, with particularly impressive aggressiveness from newcomer and first-year Eleni Varitimos. Tackling is without a doubt one of the harder skills to get used to in rugby, but it is vital in the game as it is basically the only way to stop someone with the ball. Besides, it is what makes rugby unique and fun. Think about it: how many times in life, or even in sports, do you chase someone in order to knock her flat onto the ground? Which is not to say that this sport is for the transformation of ladies; it is for the realization of women.

# Tennis starts strong

BY LAURA HART

The Bryn Mawr Varsity Tennis team, under the leadership of coach Cindy Bell, is off to a strong start after winning its first two matches of the season. The team spent spring break working out in Hilton Head, South Carolina, where they played other college teams in training.

Junior Christina Schnyder captains the team this year, which boasts a roster of mostly returning players. Coach Bell attributes their strength and talent to the large number of experienced players and the addition of a few new members. Junior Amy Roberts is at first singles and "looking fabulous" according to Bell. Among the new members of the squad are second singles and first doubles player Sarah Woodbury and talented freshmen Christina Iwata and Dana Frederick.

Coach Bell describes the team's schedule as "really tough." However, she also believes the team "is good enough to beat some teams we've lost to in past years, if we play our best." Last season's

record was 1-8, but most of the defeats were a close 5-4.

Already under their belt are wins over Moravian (7-2) and Drew (6-3.) On Thursday, March 29 the team went up against Muhlenburg at home, and on Friday, March 24 they played Vassar.

The team looks forward to the PAIAW Tournament on April 7 and Widener University. Their toughest opponents will be Ursinus College and rival Haverford. Unlike other PAIAW championships, which are decided by overall season record against participating schools, the championship in tennis is determined by one day-long tournament. Also highlighted on the team's schedule is the annual Seven Sisters Tournament, this year at Wellesley on April 20.

Coach Bell is enthusiastic and optimistic about the season before them. "We have the potential for an excellent season," she comments. The team travels to Haverford on Wednesday, April 18, and then returns home for the remainder of the season with matches on April 19, 23, 24 and 26.



Scrum down, BMC winning. Photo courtesy of Karen Solomon.

# Lady Oracle's Horoscope

THE CANCER MAWRTYR  
(June 22 — July 23)

Some Cancer Mawrtys may seem a little aloof and shy when one first meets them. But simply "judging books by their covers" is definitely not a technique that

helps anyone understand Cancer Mawrtys. For one often finds that beneath that shyness and reserve they are warm, affectionate, approachable, rather emotional and very sensitive.

They make very supportive friends —

one often finds that it is easy to confide in them. Unless they are in a highly depressed frame of mind (and have three papers due the next day) they are always willing to lend a sympathetic ear to their friends. They are also generally very concerned about the people they care about — they can be positively maternal at times. Close friends of Cancer Mawrtys seldom accuse them of being disloyal. It is difficult to do that without feeling as untruthful as Pinocchio for, unless they have a damn good reason to be so, Cancer Mawrtys are almost never disloyal to their friends. Moody they certainly can be — this is, in fact, one of the moodiest signs of the Zodiac — but their moods do not generally tamper with the foundations of their friendships.

Even though they may occasionally appear nonchalant or cynical, most Cancer Mawrtys are extremely idealistic at heart. This idealism is rather fragile, however, and sometimes gets easily injured. When that happens the consequences are not pleasant. Cancer Mawrtys can be alarmingly hot-tempered when emotionally injured. They also hate being the butt of unkind jokes and cannot stand it if people laugh at their sensitivity.

They are capable of being very pleasant company and hilariously witty at times. According to astrology they can cook very well if they want to. Yet even

# Upcoming Athletic Events

Sat April 7	Wellness Seminar: Emergency Cares	10 am
	Bi-Co Rugby vs. Renegades	11 am
Wed April 11	Lacrosse vs. Haverford	4 pm
Sat April 14	Bi-Co Rugby vs. Penn (at Penn)	11 am
Mon April 16	Lacrosse vs. Drew	4 pm
Wed April 18	Tennis vs. Haverford (at Hav'd)	3 pm
Thurs April 19	Tennis vs. Widener	4 pm
Sat April 21	Wellness Seminar: Addictive Behavior	10 am
	Bi-Co Rugby vs. Shippensburg	11 am
Sun April 22	Triathlon sponsored by the Athletic Assoc	8 am

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